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Avarice In An Age of Glut

Taine once said (in his "Voyage en Italie") that, if one wants to understand a school of art, one must consider the soul of the public, to which it addressed itself. I am tempted to say similarly that an author cannot be understood, unless one knows the people for whom his books are intended. I have just read a French book—"On the Duty of Improvidence" by Isabelle Rivière¹⁾—and there can certainly be no doubt, that however well a stranger may know French, he really cannot understand this book, unless he knows the French as well. Put inversely, it seems to me that this is a really first-rate book to make strangers to France realize, what exactly the French are like!

The Duty of Improvidence? Anglo-Saxons are on an average "improvident" enough—in the sense of being adventurous people, who are prone to stake what they have got, in order to get more. Notwithstanding their proverb that one has got to look after the pence, since the pounds will look after themselves, the English despise all cheeseparing policies and will not readily "spoil a ship for a ha'p'worth of tar." Hence to tell them not to be close-fisted, not to be forever saving up for a tomorrow which may never come and in the meantime forego the delights of a very real today—would be to preach to the converted and to run in doors wide open already. The urgency of such a book as that of Isabelle Rivière for English readers is therefore far from obvious: on the contrary, have English writers not often sighed for a little more of that national spirit of thrift, which is so conspicuous across the Channel?

Well—if there is any hankering after that, let them read what this thriftiness and carefulness have produced in France on a nation-wide scale; let them read this book which—all unconsciously of course—will provide them with masterly pen-sketches, depicting the average French mentality, as it really is.

Let us begin with those "dear old aunts, so angelically good, who had nothing for themselves and who never thought of saving for themselves" either their money, their sacrifices, their prayers, or their affection. But they felt

they must inculcate in those little nephews of theirs—so prone to be venturesome—a little of that bourgeois prudence, on which they had been brought up themselves. There were served at table platters of velvety peaches and juicy greengages, which one had gathered by the basket in the orchards. The aunts would produce from some secret drawer a handful of greengages half gone and of rotten peaches. "Of course, they did not mean to deprive the others of the beautiful fruit served: but they passed, timidly, first the fruit already spoilt 'in order not to waste it—there is still something very good to eat round the patches!' And then, without further insisting, they themselves would eat them And the next day, since one was quite unable to finish all the delicious fruit, the latter had become the half-gone greengages and rotting peaches, which were timidly passed round" (p. 23).

It is in this world that marriage too excludes anything that smacks of improvidence and insecurity. "Poor couples! They wait, before beginning to live, until their life has been deprived of the vital sap of difficulties to overcome. When at last they find their purses sufficiently swollen to put them together, how insipid must appear to them that ease which they have not wrought together and which is not the result of their common efforts! Of how much joy have they deprived themselves, when at last they decided to unite what remains of their youth, with all their enthusiasm already cooled and all their generosity frozen! What pitiful association, what wretched commercial enterprise!" (p. 60). I wonder how many strangers have ever considered French marriage in that light? A very different France this, from the "gay" world of the yellow-backed French novel, is it not?

But France is like this—for from their cradle French men and women are everlastingly taught to be "careful." "This carefulness makes them suspend three-quarters of the innocent joys that life offers them—from the most simple and material ones to the highest, from the glass of cold water when it is hot, the sun-kissed fruit on the trees, the walk in that delicious summer-rain, to the intoxication of succeeding in a great and dangerous task, and of surrendering one's soul to a supreme love. Look at those lives, padded with precautions,

¹⁾ Rivière, Isabelle, *Sur le devoir d'imprévoyance. Petit traité d'économie pratique*, Juvisy (Editions du Cerf.) 1934, pp. 336.

studded with nurses from cradle to tomb, known, proven, immutable, where the only child does not take a single step that has not been foreseen and measured in advance. And so he walks through life stiffly, between two walls of carefulness, never looking to the left nor to the right, being very careful not to get hot—whether in his head or in his heart—and never to risk whether his health nor his money. And so he consumes himself in his inertia and arrives at his old age—so happily provided for!—Dry and incapable of any feeling, dead long before he dies” (p. 145). He must be the same man as the one who receives the visit of his grand-children and fetches from a cupboard, which he carefully unlocks, a few dry biscuits in a tin—“that old man quite white, full of wealth and respectability, who feels himself so generous in entertaining these children to a few biscuits, so proud to have made a success of his life, to have well cushioned himself against all want and pain, alone with his manservant, who can but hate him; alone in that big dark house, furnished hideously and luxuriously, stuffed with false antiques and modern bronzes—who puts a few biscuits under lock and key” (p. 77).

And once he is dead—look at his heirs: look at those “daughters who fight over the property which the confiding love of their mother had left undivided. They watch and spy on each other in the name of justice, in order that one may not take more than another; they wrangle over a tin of asparagus and sneak some tomatoes; they count the pears and weigh the chestnuts, in order not to lose one pip of that which is theirs” (p. 75). Look at those others, intellectuals, in whom at the death of an old aunt surges a ferocious will to possess: “Everything must be divided! I refuse to be done out of a single pin! If you take the tablecloth, I shall take the napkins; if you take the plates, I shall take the dishes! As for that unique side-board, rather than let you have it, I shall cut it in two!” (p. 76).

Thus life goes on in this French middle-class of the Provinces—with their “locked drawing-rooms, where old furniture and tapestries are slowly moth-eaten below their grey canvas covers, where candelabras and precious trinkets are accumulating dust in the dark and where the grand piano silently gets out of tune. Whenever the occasion is deemed sufficiently solemn to use the room, it exhales such an odor of boredom, cellar and tomb, that before this half-awake furniture one only ventures to talk in whispers and has only one desire—to run out of this museum of vain regrets into the sun, to give oneself with both hands, in order to live, to spend oneself, not to mummify oneself—so that at least one may not end without ever having begun!” (p. 239).

Extreme cases? Obviously—and yet how

wonderfully does their description, written with such literary perfection, reproduce that very atmosphere which all French people breathe and in which they have their being! Of course, all Frenchmen (and women) are not like that; of course, cases like these are met with in other countries just as well—but there is this difference, that, whilst elsewhere, in England for instance, where such cases occur, they are most severely condemned by public opinion, in France public opinion does not voice the hot shame felt at such petty miserliness, but rather condones it. Thrift, carefulness, putting by for a rainy day, security—there you have contemporary France’s ideal, there you have modern French mentality!

And yet

“A Mrs. Hanan is arrested. Why does one not arrest the multitudes who have entrusted her with their money, in order to make it produce those 40%, which she promised them and which everybody knew could not be gained honestly?” (p. 74). Our author is still speaking of France; she is still speaking of that love of money which she knows so well to castigate: but she now speaks in accents which must make the average Anglo-Saxon as uneasy, as her other pages have made the average Frenchman feel uncomfortable. *Auri sacra fames*: it remains the very same vice at bottom, whether it turns the French “petit bourgeois” into a monster of niggardliness, or whether it maddens the Anglo-Saxon with the passion of getting-rich-quick. Avarice, one of the seven cardinal sins, inspires the whole of our contemporary world: “it is this money-hunger, which is sweeping the world, this blind and deaf passion which turns men into something malignant, obstinate, furiously toiling away in the twin-shafts of avarice and ambition, that causes three-quarters of all the ills of this earth—the remaining quarter having for parent what they call ‘love’, which is only another form of the will to possess” (p. 72).

“The real evil comes from the fact that everybody wants to get more than he has given and more than he deserves, and that money renders fraud so easy as regards the true value of the object or work offered” (p. 68). For money in itself “has no value: it takes the value of that, against which you exchange it, and it is only by that exchange, i. e. the instant it becomes something else, that it begins to live” (p. 244). Money facilitates exchange: very good in times of scarcity, when one has to be very careful and make things go round, so that all may have something at least. But if money facilitates exchange, does it also facilitate consumption? The means of production have nowadays reached such a pitch, that the world suffers, not from scarcity, but from glut: obviously what is needed now above all, is a means which will facilitate consumption.

And there money fails; lamentably. But why should that which facilitates exchange not also facilitate consumption? Because money has been given another function, a magic power. And the black magic of it consists in this that "when you bank a hundred-franc note, it will in course of time produce a little five-franc note. Money produces, in the sense that an apple tree produces apples and a cow bears a calf. Though dead matter, money reproduces itself! Worse still: a grain dies to produce the plant, the mother nourishes its child of its own substance which she thereby consumes, but money never grows less by wear and tear, it reproduces itself indefinitely without division, transformation nor diminution. Surely the prince of this world himself must have invented this sinister miracle. It is—after pride—the most ingenious trap that has ever been set for man, the most successfully disguised" (p. 63).

Money, which ought simply to facilitate exchange, facilitates also "putting by"—in other words, capitalization. In an age where not production, but consumption needs stimulating, money creates the tendency of producing ever more means of production. You have got more money than you can consume? Then buy with it more machinery, more land, more labor—in order to produce still more than you or anybody else can ever consume!

What craziness—is Isabelle Rivière not right, when she thinks it inspired by the devil himself? Ten years ago I formulated a similar diagnosis²) and I was therefore most agreeably surprised to find in this book so trenchant and lucid a confirmation of my old theories—which indeed the so-called "world crisis" of the last two or three years has corroborated over and over again. For is not this infernal reproductive power of money the true technical root of all our ills? We have given this fictitious power to money: what wonder that we live under a Plutocracy? Our ancestors had given this fictitious power to the nobility: a noble ruler, an aristocratic organizer, a feudal leader of men was given the fictitious power of reproducing indefinitely able rulers, skilful organizers, inspiring leaders of men—until in the end the test of a ruler, an organizer, a leader, lay not in his skill to do what his position demanded, but in the proven fact that he was the son of his father. What wonder that things went to pieces under so crazy a system and that the world finally revolted against the system? The world revolted and abolished the fictitious power given to certain families: and thus fell Feudalism.

How else can Plutocracy be tackled, unless we abolish this fictitious power, which we have given to money, to reproduce itself indefinitely?

The end of feudalism did not usher in a golden age: nor, we may be sure, will the end of Plutocracy. But its end is a *conditio sine qua non* for any possible recovery: nay, it is more than that, for it is demanded by Justice. The money-fiction is not just, for it is not true.

It may be just that you stand me a drink, because I have given you a lift in my car: it is simply monstrous that this one act should have the magic power of creating a perpetual soda-fountain for me and my heirs to the crack of doom. Yet this is just what the fiction, underlying Plutocracy, does. Instead of lending me your car, you lend me a dollar to pay my fare in another car: why should that entitle you to receive back, not only your dollar, not only five cents to reward you for your kindness, but five cents per annum for ever and ever?

In old Hindu law the lender of a dollar was entitled to get his dollar back and in addition an interest which in no manner could exceed the maximum of another dollar. Once the lender of a dollar had got back two, the deal came to a full stop: it was dead and buried. That is what they call in India the principle of *dam-duppat* ("double money"): and in a series of articles, already alluded to, I suggested ten years ago to apply it to all investments and thus nip in the bud the infernal upas-tree of money which is casting its deadly blight over the whole of modern civilization.

Isabelle Rivière's book has reminded me of my old pamphlet and made me wonder, whether after all even our brand-new Occident might not learn a thing or two from the old Orient: should not perhaps a preliminary application of the *dam-duppat* principle be the inescapable condition for the success of any New Deal?

H. C. E. ZACHARIAS
Lille, France

What farmers pay for their equipment and supplies is a very vital part of the so-called farm problem—which is only a part of the general problem of exploitation—and I know of no other way they can attack the problem effectively except by co-operation. It looks like a long road, but it is no longer than any other road, and it will yield the kind of results we want.

More and more I am coming to believe that human freedom is the deciding factor in choosing systems. Liberals and "do-gooders" always turn to the exercise of more power by the government, which must inevitably mean less freedom. Many of them recognize this and apologize for it, but apparently know no other way out. We co-operationists do have another way, and one that preserves freedom.

L. S. HERRON
Editor, *Neb. Union Farmer*¹⁾

²⁾ In the *Servant of India* of Nov., 1925.

¹⁾ In a letter to the Editor, dated Jan. 22.

New Deals, Past and Present

X.

The phenomenon known as the Great Depression surprised an unsuspecting people, unprepared in many respects for the problems so serious a catastrophe was to impose on them. The Nation, as a whole, had, as a result of the World War, developed the mentality common to the "newly rich", gloriously satisfied with their achievements and their condition. But it was rather Jim Fisk than John Pierpont Morgan the majority seemed to imitate. The riches from a cornucopia dripping with human blood had not been poured into the lap of a calm, shrewd financier, a puritan industrialist or trader, but rather into the purse of a speculator and spendthrift. With the prodigal recklessness of a gambler vast sums were, for instance, invested in foreign loans, despite the experiences of European nations. It was this spirit animated a vast number of people of all classes, optimistic in the belief that prosperity had become a permanent American institution. There was, therefore, to be not merely bread but a substantial portion of caviar for everybody! Luxuries for the masses, it was said, made "the wheels go around" and credit was now available to the common, in order that they might enjoy to the full the blessings of the new industrial dispensation.

Disillusionment did not come at once in the fall of 1929; the optimistic spirit of the American people asserted itself. But as the Depression lengthened into years, the toiling masses in city and country realized that great, powerful something, known as "business", had broken down. Soon the conviction took hold of them that those, who had operated it so long—with great advantage to themselves—were unable to set in motion again the so intricate mechanism of industry, finance and commerce, governed by laws the average man knew nothing about.

To a people, predominantly consisting of either disillusioned and dissatisfied, or destitute and desperate individuals, the hope of better times came at last, with the advent of a "New Deal". As presented to the Nation, it appeared to be an amalgamation of relief, reconstruction and permanent reform. Various groups of thought interpreted it according to their theories and intentions; but few condemned or criticized the provisions of the NIRA. The feeling prevailed: "Something must be done; something is being done; let us not be critical; those responsible for the New Deal call it an 'experiment'; let us hope the 'experiment' may achieve what we expect of it." This attitude was not dictated entirely by confidence, however; the average man considers the problems of an economic nature facing him beyond his comprehension. He was, and has so far remained willing, to entrust to a leader, re-

garding whose intentions and integrity he has no doubts, the solution of the to him so perplexing economic riddle. But he does want to see results attained as quickly as possible; remedies promising a quick cure appeal to the masses. The so persevering agitation for payment of the Bonus is merely another expression of the widespread insistence on immediate satisfaction of the demand on the Federal Government to help mend matters at once.

The Address delivered by the President on January fourth before a joint session of the two Houses of Congress would seem to us to reveal the pressure public opinion exerts in the direction indicated. Mr. Roosevelt is, to begin with, frankly optimistic. "Throughout the world," he declares in the introduction of his Message, "change is the order of the day." Demanded because "in every nation economic problems long in the making have brought crises of many kinds for which the masters of old practice and theory were unprepared." Or, as we would express it, which they were not willing to face, reluctant to relinquish any part of the advantages the old order of things grants them. The President believes social justice, "in most nations no longer a distant ideal," to have become "a definite goal," heeded even by "ancient governments." "Thus," the Message continues, "the American people do not stand alone in the world in their desire for change." Three words, ominous when arranged in the order Mr. Roosevelt has assigned to them.

Whenever a people is possessed by the urge to demand and bring about changes of a fundamental nature in the existing religious, political, social or economic order, it must be prepared to suffer the pangs and pains of travail. There is no easy road to reform. For one reason because those enjoying the advantages the existing system confers on them, do not incline toward relinquishing "their rights" and privileges. The surest way to prevent the spread of the revolutionary spirit, said vom Stein, the Prussian statesman, "is to meet all reasonable demands of the people." "It is easy to be wise after the event," writes Mr. Ruthnaswamy, of India, "but it would seem that it is just as easy to be unwise before the event. Whom the gods wish to see perish, they first make unwise."¹) The Tories of today are no more willing to relinquish their so advantageous position in the political and economic scheme of things than were the Tories in the days of George III. to grant the demands of the Colonists. The degenerated feudal system seemed impregnable to the aristocracy of France even as the end was drawing near; our financial and industrial oligarchy are no less obtuse. This is one reason why the road ahead will prove a difficult one for our people. How-

¹) The Making of the State, London, 1932, p. 436.

ever, the events of the past five years have impressed on us the conviction that economic changes of a farreaching nature are inevitable, that we must push on and make over a system incapable even of preventing starvation and destitution in the midst of plenty. But let us remember: "Nothing is more difficult to take in hand, more perilous to conduct, or more uncertain in its successes," as Machiavelli declares, "than to introduce a new order of things."²)

The President's recent Message to Congress leaves no room for doubt regarding his intention to add reform to relief. Mr. Roosevelt considers the attempt to make a distinction between the two "a narrowly conceived effort to substitute the appearance of reality for reality itself." He is convinced, in fact, that even now "the outlines of the new economic order, rising from the disintegration of the old, are apparent." The President's faith in "our program" is such that he does not hesitate to declare: "We test what we have done as our measures take root in the living texture of life. We see where we have built wisely and where we can still do better."³) Proceeding from premises of such a nature the Message continues the efforts of its author to demonstrate the inevitableness of reform. "It is important to recognize," the President declares, "that while we seek to outlaw specific abuses, the American objective of today has an infinitely deeper, finer and more lasting purpose than repression. Thinking people in almost every country of the world have come to realize certain fundamental difficulties with which civilization must reckon. Rapid changes—the machine age, the advent of universal and rapid communication, and many other new factors have brought new problems. Succeeding generations have attempted to keep pace by reforming in piecemeal fashion this or that attendant abuse. As a result, evils overlap and reform becomes confused and frustrated. We lose sight, from time to time, of our ultimate human objectives."⁴) The statement neglects however to take into account the influence ideas and doctrines exert; the conditions the President would mend are not merely the result of inventions of a technical or discoveries of a scientific nature. The abuses Mr. Roosevelt has in mind originated in false doctrines current among us even today.

As a statement of facts this paragraph of the Message has its value. The President declares in unequivocal terms that we should no longer attempt to cure economic evils of long standing by applying merely poultices to especially sore spots, but proceed to eradicate the faults of the existing system, revealed to us by the Great Depression. It is indeed true, sadly

true: "We find our population suffering from old inequalities, little changed by past sporadic remedies. In spite of our efforts and in spite of our talk, we have not weeded out the overprivileged and we have not effectively lifted up the underprivileged. Both of these manifestations of injustice have retarded happiness."⁵)

However truthfully and correctly these statements may describe certain outstanding evils and problems facing us, they do but point to symptoms rather than to fundamental causes. And it is they must be removed, lest we invite the criticism of some future generation that, after all, we too had attempted to reform "in piecemeal fashion." The President's main objective is the removal of the "old inequalities", the existence of which is so strangely at variance, let us add, with the very ideology of Liberalism. Not merely Liberty but Equality was promised all mankind by the authors of the Rights of Man; less than a hundred and fifty years later the President of our country speaks of "old inequalities", of the "overprivileged" and the "underprivileged", entirely oblivious, it would seem, of the blessings the New Deal inaugurated in the latter part of the 18. century promised the world. Nevertheless, Mr. Roosevelt is willing, as he states in one of the earlier paragraphs of his Message, to seek change "through tested liberal traditions, through processes which retain all of the deep essentials of that republican form of representative government first given to a troubled world by the United States."—Since they have been found wanting in so many particulars, what assurance have we that the very changes we seek to obtain "through liberal traditions" will not in the end prove "sporadic remedies," or worse, once more?

However, the President feels strong in the faith that, as the Message declares, "we have a clear mandate from the people, that Americans must forswear that conception of the acquisition of wealth which, through excessive profits, creates undue private power over private affairs and, to our misfortune, over public affairs as well. In building toward this end we do not destroy ambition nor do we seek to divide our wealth into equal shares on stated occasions. We continue to recognize the greater ability of some to earn more than others. But we do assert that the ambition of the individual to obtain for him and his a proper security, a reasonable leisure, and a decent living throughout life, is an ambition to be preferred to the appetite for great wealth and great power."

How closely the introductory sentence of this paragraph resembles the accusation Pius XI addresses to those who, since the advent of the present system, have sought "their own selfish interests above all things, solely con-

2) In chapter 6, *The Prince*.

3) House Document No. 1, Wash., 1935, p. 1.

4) Loc. cit. p. 2.

5) Loc. cit. p. 3.

cerned with adding to their wealth by any means whatsoever!"⁶) But the very document containing this statement points to the serious truth that it is religion wages unceasing war against individualistic egoism and must be pressed into the service of reform. Unless this is done "changes", however well intended, may make matters worse confounded! The experiences of a hundred and fifty years of Liberalism bear witness to the truth of the words of Pius XI: "Economic life must be inspired by Christian principles." In truth, "while all those versed in social matters demand a rationalization of economic life," such as would "introduce sound and true order," it will, to again quote "Quadragesimo anno", "necessarily be quite faulty and imperfect, unless all of men's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvelous unity of the divine plan."

It is exactly in this regard our own New Deal is wanting. We are embarking on an undertaking unparalleled in the history of our Nation. We are inaugurating social and economic reforms, in fact even political changes, to which farreaching consequences must attach, while we have neglected to exorcise the evil spirit whose influence on the mind and actions of our people is so evident. We have decried the presence and influence of greed, but we have not driven out this incubus. The Indian educator and jurist, referred to in a preceding paragraph, asserts "the education and training of the character of the individual out of a selfish egoism, which is the source of all luxury and vice and flabbiness and disorder of decadent States," to be "the supreme remedy for the evils from which such states suffer."⁷) It is true, we are not a decadent Nation; we are perplexed, we have lost our way, we are wandering in the desert by night, harking to voices that shout to us out of the dark! The President ardently desires to make possible economic security for the masses who have been the victims of insecurity so long. "Among our objectives I place the security of the men, women and children," the recent Message repeats. A goal worthy of a noble statesman.

The President intends, the Message reveals, to establish on the basis of a "broad program which, because of many lost years, will take many future years to fulfill": "1) The security of a livelihood through the better use of the land in which we live; 2) the security against the major hazards and vicissitudes of life; 3) the security of decent homes." But what influences can he, can his successors in office, command to keep in leash the very forces of evil responsible for the insecurity we know? "No leader in political economy, no power of organization, will ever be able to bring social

conditions to a peaceful solution," declares Pius XI in the Encyclical Letter on "The Sacred Heart and World Distress", "unless first in the very field of economics there triumphs moral law based on God and conscience."⁸)

This is indeed, as the Holy Father asserts, "the underlying value of every value in the political as well as in the economic life of nations; this is the soundest 'rate of exchange'. If it is kept steady all the rest will be stabler, being guaranteed by the immutable and eternal laws of God."

F. P. KENKEL

Property Among the Ifugaw

II.

Inasmuch as kinship property passes from one family and the wider kinship to another and its kin—which in itself is extraordinary since all kinship property naturally remains in the family and is presumably transferred by inheritance unless there is cause why this should not be done—a sale must be recognized by the entire community. Therefore no sale contract would be considered valid if entered into in the absence of representatives of the Ifugaw community, namely the notary-public, or go-between, and the witnesses. The go-between and the witnesses are entitled to a certain honorarium, paid by the purchaser, and proportionate to the importance of the transaction. Moreover, the go-between is needed because he alone is able to fix the exact amount of the purchase price with all the particulars involved in accordance with custom. Furthermore, in all cases in which the same parcel of kinship property is sold for the second or third time, the presence of a go-between may be absolutely indispensable because he is possibly one of the very few who still have complete knowledge of the particulars of the former sale or sales.

One might be tempted to inquire, what it matters whether he knows or does not know the particulars of a former sale or sales, as all that belongs to the past and has nothing to do with the present contract. Civilized people may think thus, but the Mayawyaw do not admit that kinship property can increase or depreciate in value. The value of all kinship property is virtually invariable, and therefore what was sold in the past for a certain specified sum must be sold at present for the same amount. This is so true that if, for instance, anyone succeeds in selling a ricefield at a higher price than he himself has paid for it, he is obligated to pay the surplus to the first known owner of the particular field or his heirs, namely to the man entitled to it by inheritance. Even if a man purchased a terrace on the mountain slope and converted it into residential land, so that it

⁶) "Quadragesimo anno." N. C. W. C. ed., p. 42.

⁷) Loc. cit. p. 438.

⁸) Loc. cit., N. C. W. C. ed., p. 18.

acquired a higher stable value, he is likewise obliged to pay a supplementary amount to the first owner of the terrace, although the improvements are due to his own labor.

A concrete example will illustrate how very complicated all sales of kinship property are; we select a simple instance of a small field sold recently by a certain Longanton to a certain Mungkolnon:

1) Amount paid to the seller:

a) First budbud, or bundle-payment:

principal payment called tanchong:	1 pig	P 15,00
secondary payment called ibuy:	1 pig	P 10,00
payment called tay-ap (flight):	2 hens	P 2,00
payment called go-god (cut):	4 small chickens	P 2,00
payment called ala-ag (food):	1 small pig	P 5,00

b) Second budbud or bundle-payment:

principal payment called tanchong:	1 pig	P 10,00
secondary payment called ibuy:	1 small pig	P 5,00
payment called tay-ap (flight):	1 hen	P 1,00
payment called go-god (cut):	3 small chickens	P 1,50
payment called ala-ag (food):	1 clout	P 2,00

c) Supplementary payments, to be made because the field is serviceable, i. e., there is water enough for irrigation and the land is fertile:

payment called hagaphap (clearing off of weeds):	2 chickens	P 2,00
payment called hacha (basket for shellfish):	1 knife	P 2,00
payment called to-tong (tying the fish):	1 clout	P 1,00
payment called holud (stick to carry fish):	1 textile	P 2,00
payment called pongon (keeping the fire):	1 small chicken	P 0,50
payment called alawin (jug for shellfish):	1 chicken	P 1,00
payment called gongo (thongs to bind bundles):	1 knife	P 1,00
payment called agyo (cleaning the thongs):	1 small chicken	P 0,50

2) Amount paid the relatives of the seller:

payment called liwa: for the blood relatives:

1 iron pot:	P 5,00
1 piece of textile goods:	P 3,00
1 hen:	P 1,00
1 knife:	P 1,00

payment called angal chi liwa (other side of the liwa): for relatives by affinity:

1 crowbar:	P 3,00
1 piece of textile goods:	P 2,00
1 hen:	P 1,00
1 clout:	P 1,00

3) Fees:

Fees for the go-between:
payment called lan-

ad (commission):	1 small pig	P 5,00
payment called ala-ag (food):	2 hens	P 2,00
payment called go-god (cut):	1 small chicken	P 0,50
payment called mat-abako (for tobacco):	1 small chicken	P 0,50
payment called inihcha (for food):	1 small chicken	P 0,50
payment called mabayah (for rice-wine):	1 small chicken	P 0,50

Witness Fees:

payment called ulpit (two equal payments):	
2 hens:	P 2,00
2 ducks:	P 2,00
payments for tobacco, rice-wine, food:	
2 small chickens:	P 2,00

This is an example of an ordinary sale of a ricefield. Kinship property may also be sold in consideration of other property of the same type; in such cases, a mere exchange is effected, and relatives of either party receive nothing, though a commission is paid the go-between. In all cases the buyer pays the fees, even if the seller has employed the go-between.

In general, the Ifugaw do not sell their possessions unless they are morally obliged to do so. They may be constrained to obtain animals for sacrifices, which may be more or less urgent; owning no suitable animals they may sell other belongings in order to secure what they require. Even in such instances, however, they will begin by mortgaging (ballal) something they possess; they remain the real owners, and when later they can produce as many animals and utensils, implements or other commodities as they have received, they can again obtain clear title to it; in the meantime, however, they have lost the use of it. But once the ibuy payments have been made, the property is considered as having been sold and not mortgaged.

The people of Mayawyaw, on the other hand, do not permit mortgaging; but they do reserve the right to repurchase property they (or their ancestors) have sold, provided the total amount of the purchase has not been paid and the purchaser (or his heirs) cannot produce the balance immediately on demand. (It may be said incidentally that almost always a very long time elapses before payment in full is made by the buyer, and this is true of every sale of kinship property even if the payment required is small.) In such case the original owner (or his heir) must pay an amount as high as the original purchase price claimed, and in addition must release the property from its encumbrances (called baludna, fetters) by making additional payments to the actual owner as well as to his relatives; these payments are quite high and cause the party endeavoring to repurchase to pay almost twice as much as the original purchase price. This procedure may surprise civilized people, but the Mayawyaw

reason that the party re-purchasing the property has eaten in sacrifices all the chickens and pigs the buyer provided when he had the purchase of the property in view; from which it follows that the buyer has lost these animals and now loses the property in addition, for which reason he is entitled to an adequate indemnity.

If lands are sold, the improvements thereon, e. g. trees, plants, are not included in the sale; therefore it happens very often that betelnut trees grow, since times immemorial, on land not owned by the owner of the trees. Furthermore, a landowner will readily permit another to plant whatever he wishes on his land, except on the rice-land proper, although even here he will allow the embankments to be planted. Moreover, he never objects to others catching fish or shell-fish in his paddies; it looks as though a sort of servitude adhered to the rice-field.

Water used for irrigation purposes is free; not, however, the irrigation-ditch itself nor the stone dam constructed in the brook to block the water and turn it into the ditch. In fact, the owners of the land immediately adjacent to the dam and the canal claim they own the dam and the ditch and can destroy it if they choose. Those requiring water for their fields must therefore collectively buy the dam and the ditch and likewise pay, every two or three years, a small tax to each of the actual owners.

The custom, or habit, of contracting debts is general among the Ifugaw, even among the wealthy; in fact, one might say, among all Filipinos. The most common debts are those contracted for domestic animals and rice, required for sacrificial purposes. If he must have the animals or the rice (in bundles) to make an offering to a deceased relative sitting in the death-chair, or to pay for some property he intends to purchase, interest is not ordinarily computed on the amount involved; nevertheless he is obliged to return all he has borrowed to his creditor whenever the latter may need it for a similar reason. In all other cases, except among relatives, debts are burdened with compound and cumulative interest: one bundle of rice becomes two after the next harvest; a loan of 1 chicken and 1 pig demands interest of an additional small chicken and a small pig after one year, of an ordinary chicken and an ordinary pig after two years, and so on. If the debtor fails to pay the interest for several years, the matter assumes importance, and consequently must be arranged by a go-between; by that time the amount of the interest approaches the original purchase price, and the relatives of the creditor have a right to a share just as the go-between and the witnesses have to their fees.

This matter of interest-taking—and the rates

are extremely high—is a serious obstacle to the whole of Ifugaw legislation. It is our opinion that the Ifugaw society can get along quite well under the existing customs pertaining to property; there is no need of introducing new legislation bearing on it. But the high interest rates are a real handicap. Indeed, in a community where everyone seems to be unable to live without contracting debts, the customs allowing the creditors to claim high rates of interest provide numerous occasions to the rich to oppress the poor. Nevertheless in our opinion interference of the authorities to reduce interest to the legal level obtaining in civilized countries would not be advisable, as such action would grievously injure present creditors and even endanger their possessions; moreover, low interest rates would be a new temptation for those who wish to go into debt, and their number is legion. One must not forget the Ifugaw are a very careless people; they are extremely prone to promise but reluctant to fulfill their promises; always ready to say "yes" but rarely, if ever, willing to act according to that "yes". The solution would be found could they be persuaded to refrain as far as possible from contracting debts. But this hope seems utopian, and no legislation or education will, unaided, ever achieve this result in full, for debts are, in almost every case, contracted to enable the people to comply with religious duties. It is because the people need animal victims and rice to be sacrificed for the benefit of the sick or the dead that so many pigs and chickens and bundles of rice are borrowed from neighbors or from the wealthy. In this matter the people always go to extremes.

Once more the truth is proven that even in matters regarding property, which seemingly have no connection with religion, the tribal religion is the enemy of the Ifugaw society. Could the people but be convinced of this and look up to the true religion of Jesus Christ and join His glorious Catholic Church!

FRANCIS LAMBRECHT, C.I.C.M.

God alone knows what will be the outcome of the confusion, and even chaos, existing in the realm of thought today. It is unfortunate that too many thinkers of the world are radical-minded. It seems even more unfortunate that many of these natively gifted thinkers cannot be pressed into the service of the cause of right thinking and trained as the fearless exponents of justice. What a service they could render to humanity if they would but tap the wealth of the wisdom of the ages stored up by the Catholic Church.

MOST REV. JOHN T. McNICHOLAS,
O.P., D.D.,
Archbishop of Cincinnati

Sterilization in the Service of Birth Control

The contraceptive methods thus far proposed by the champions of birth control no longer seem sufficiently adapted to all circumstances of married life. They are, before all, inconvenient and not thorough enough. Hence sterilization of the husband is recommended by Havelock Ellis as the preferable method of birth control, whenever procreation of children in wedlock appears undesirable. The English eugenicist recommends sterilization as "the best and safest method of contraception," to be resorted to:

"when there are sufficient children in the family, when the wife's failing health renders it undesirable to have more children, or when it is undesirable ever to have any children at all."

Discussing "The Problem of Sterilization", published in the liberal *New Statesman and Nation*, he adds to the recommendation of sterilization, because it is "the most reliable, and, according to our present knowledge, final and usually irrevocable," the records of cases favorable to his opinion, with the evident intention of encouraging others to adopt this radical means of achieving birth control, declared to be "a landmark, if not a turning point in history." There is, for instance, the statement of the professional man in the Middle West of our country, who "resolved to avoid what seemed the troublesome and uncertain methods of birth control" by submitting to vasectomy. After the operation had been performed he wrote Havelock Ellis: "If I shed even the faintest ray of light on this greatest of human problems, I shall be glad indeed." This was written thirty years ago; recently this individual submitted to the English writer an account of his experiences with the results of the operation, because he felt there rested on him a responsibility to share with his fellowmen "the priceless knowledge gleaned by personal experience."

Other cases are presented with the intention of proving, among other things, the "freedom from the bother of tiresome contraceptives" sterilization grants. One of Havelock Ellis' witnesses declares: "I have proven that sterilization is a perfectly practicable and unobjectionable (!) method of birth control." Towards the end of the article the man who has bestowed upon eugenics so unsavory a reputation waxes enthusiastic over his subject. He praises the "pioneers", whose cases he presents, claiming for them the distinction that "they well illustrate how foolish are the objections so often brought against sterilization In reality we have here the most desirable as well as the most certain of all contraceptives."

To this declaration Professor Ellis adds a statement the propagandists of birth control

will not thank him for. He admits that "at the present day all other contraceptives are in one way or another objectionable, and always uncertain." Consequently he believes it possible that "we are approaching a period when other methods will, for the most part, be thrown aside in order to rely entirely on sterilization."

Unfortunately, it would be vain to assume a teaching of this kind could not be made popular. Man inclines by nature to revolt against the immutable laws of God and to explain to his own satisfaction the reasons for his transgressions. The deliberate control of procreation is bound to seem attractive to a generation imbued with the conviction that man is his own lawmaker and is, therefore, at liberty to abrogate at will the moral law Christian peoples have so long professed. Sterilization for the purpose referred to will, we fear, constitute henceforth a problem to be reckoned with.

F. P. K.

Warder's Review

The Stronghold of Capitalism

. . . There is still another question, which you cannot treat of during this session, but which nevertheless is of the utmost importance: It is the question of credit. This is the stronghold [of Capitalism]; attacks on all other issues are merely advance skirmishes. Who will provide the solution?

CARDINAL MERMILLOD¹⁾

The Meat-Dollar, Index of a "Successful Reform"

Reforms starting from false premises inevitably describe a vicious circle. Herods in the field of economics not so long ago ordained the slaughter of young pigs and sows, with the intention of decreasing the market supply of hogs.

Once the drouth had compelled farmers to sell what stock of this kind had remained to them, prices of pork and lard began to soar. The cost to consumers of the latter articles rose from 10 to 18 cents a pound in cities of the Middle West. Without comment of a critical nature, the *St. Louis Daily Globe Democrat*, issue of January 27, reported the pound of bacon "the thrifty housewife bought for 15 cents a year ago costs her about 32 cents today." And relying on information, supplied by the United States Bureau of Agricultural Economics, the paper declares higher hog prices to be in prospect. "The smallest hog slaughter in twenty-five years is predicted for this summer," says the account, "due to a 48 per cent reduction in the 1934 fall pig crop, com-

¹⁾ Leading spirit of the Union of Fribourg, which paved the way for "Rerum novarum". From address to that group on October 5, 1890.

pared to 1933, and a substantial decrease in the number of sows to farrow this spring."

To raise commodity prices to the level attained in 1926, has been one of the avowed intentions of the New Deal. The meat dollar is worth about 80 cents at present in the Middle West, the prices of fresh meat having advanced about 25 percent since last fall. But the profit, except in comparatively isolated cases, accrues to packers.

Such is "success" of "reforms" inflicted on a people from above!

The Helpless Farmer

Towards the middle of January one of the leading industrialists of St. Louis, the president of a large shoe manufacturing concern, declared there would shortly occur a rise in the price of leather footwear, due to the scarcity of raw material. However scarce hides may be, appreciably higher prices had not at the time reached the farmers.

On January 16. there was addressed to us from Waterloo, Iowa, a communication, suggested by the article on "Monopoly Reaping the Harvest," published in the January issue of our magazine. The writer informs us:

"At present one can hardly realize enough for a hide to pay one for taking it off the carcass. The price paid for green hides is 2½ cents a pound. I sold two small calf skins recently and received the paltry sum of 34 cents for both. Conditions of this kind are certainly not encouraging for farmers; when they cannot even realize the cost of bringing hides to market. The same condition prevails regarding livestock. Fair to good butcher cows (cutters) sell for \$1.25 to \$2.50 a hundred pounds. On the other hand, the price of beef is exorbitantly high when compared to the price paid for livestock."

The author of this information sees no other help for the farmer than "one organization instead of many different ones." With other words, he would wish to oppose the power of united farmers to the influence exerted by monopolistic industries. "Under present conditions," says this farmer, "we obtain for the commodities we produce the price monopolies are willing to pay us; when we buy, we again pay the price monopolies dictate." It is in his twofold capacity of producer and consumer the farmer experiences the pressure of a commodity market dominated by influences and powers beyond his ken or control.

Hermann Roesler, Economist and Statesman

The names of two men, deserving of a place in the "Encyclopedia of the Social Sciences", have been omitted from the volume of the work (No. 13)¹ which should record the circumstances of their lives and activities: Gustav Ruhland, a noted economist, champion of agrarianism and originator of the Int. Institute of

¹ New York, 1934.

Agriculture at Rome, and Hermann Roesler. The former, although not a Catholic, was at one time professor of Political Economy at the Catholic University of Fribourg in Switzerland, while the other, called from a German university to Japan, attained to distinction in that country.²)

According to Fr. H. Pesch, S.J., our most eminent economist, Roesler added profundity to the concept of solidarity—upon which the Jesuit scholar bases his system—through his doctrine of the social law. The chapter in volume I. of Pesch's "Handbook of National Economy" devoted to the discussion of Roesler's teaching on this subject is one of the most fundamental of this great work.³)

Having gone to Japan in 1878, Roesler, a convert to the Church, rendered the ancient nation facing a new world distinguished services by reorganizing the administration of justice and the political functions of the government. It was he who obtained freedom of worship for those professing the Christian religion in Japan.

A hard worker, this statesman and economist was the author of twenty important treatises and books. Although little known, Roesler's "Lectures on Political Economy", published in 1878, retain their value to this day, we believe. His ideas are thoroughly sound; an antidote against liberalistic doctrines—Roesler's critique of Adam Smith is severe—as well as those tainted with the vagaries of socialistic ideology. One of the purposes of his book⁴) was, let us add, to help develop a closer alliance between political economy and jurisprudence.

Roesler was unalterably opposed, and this is worthy of note, to what has come to be known as Prussianism. His treatise on the subject, published by his daughter since the debacle of Bismarck's Reich, is at once a profession of faith in Federalism and a decided denial of the very tendency now prevalent in our country, to make of the National Government the omnipotent arbiter of the destinies of the people.

The Staggering Urban Mortgage Burden

Whenever the soil, intended primarily to nourish a people and supply the raw material necessary for their needs, and likewise the very homes which should shelter families, are excessively burdened with debt, the stability of society is threatened. Capital assumes the position of a master who holds in his hands the welfare of a large number of people, possessed of the power to determine the fate of those who till the soil and occupy houses by his leave, as it were.

Hence the figures pertaining to the expansion

²) The article on Arnold Ruge might, on the other hand, have been abbreviated.

³) Conf. pp. 405-416, 2. ed. Freiburg, 1914.

⁴) Vorlesungen etc., Erlangen, 1878, p. 244.

of urban mortgage debt in our country in recent years, are so disquieting. According to the *Index*, "the total of this tremendous and widespread debt . . . is believed to approach \$36,000,000,000, of which \$21,000,000,000 represents home mortgages and the remaining \$15,000,000,000 mortgages on office buildings, apartment houses, hotels and other urban properties."¹)

This total, the financial publication referred to asserts, is "greater than the debt of the Federal Government, greater than the aggregate total of all local government debts, greater than that of any class of private or corporate indebtedness, and more than four times that of the farm mortgage debt." And while an urban mortgage debt of \$5,151,000,000 in 1913 does not appear to have been unduly heavy for property owners, according to the opinion of the writer of the article we are quoting from, the present debt is tacitly admitted to constitute a serious problem. Inasmuch as this burden increased from \$8,968,000,000 to \$27,616,000,000 between 1921 and 1929, while real estate values expanded during the same period from \$64,600,000,000 to \$73,700,000,000 only.

In other words, while urban real estate debt increased 208 percent during those nine years, the increment of real estate amounted to no more than barely 14 percent. Nor must it be overlooked that the mortgage debt on city property of over twenty-seven billion dollars represents, as the *Index* points out, only that portion held by local mortgage combines, fire and casualty insurance companies, educational and religious institutions, trustee estates and individual investors. The total of urban real estate incumbrances, including the holdings referred to, is given in "The Internal Debts of the U. S."²) as \$35,000,000,000 for the close of 1931, while estimates for the year 1934 raise the figure to \$36,000,000,000 even!

May we any longer speak of "home-owners" in the face of such figures? Are not home-owners rather an aggregation of men and women laboring and struggling to satisfy the demands of mortgagees, tied to the property occupied by them, much as were the *glebae adscripti* of former times to the land they cultivated? The problem of interest, which most Catholic economists and sociologists pass over so lightly, attains to new importance because of the circumstances the quoted figures reveal.

The mother's knee, the altar and the hearth are the primary schools of the Christian, and a State contemptuous of or hostile to these is not a Christian State. It gives to Caesar the things that be God's.

REV. H. E. G. ROPE, M. A.

¹) Loc. cit. Vol. XIV. No. 9, p. 181.

²) Edited by Evans Clark and George B. Galloway. Collaborators: Frieda Baird, John Bauer, Wile Kilpatrick, and others. N. Y. 1933.

Contemporary Opinion

Destitution and all that goes with it—slum dwellings, disease, degradation, almost inevitable vice—are definitely inhuman and unnatural, contrary to divine purpose, wholly un-Christian; not, therefore, essential elements of a scheme of things ordained by a Higher Power, but the creation of perverted human faculties, the sin and the selfishness of men.

Editorial, *The Irish Rosary*¹)

The complete lack of balance between rights and duties which is one of the most marked features of our life today is one which can be illustrated by the attitude of the American Legion . . . It has been the result of an entire nation, speaking generally, clamoring for rights, leaving no one willing to perform duties . . . Unless some balance between rights and duties can be restored, our modern civilization is as certain eventually to be doomed as previous ones.

JAMES TRUSLOW ADAMS

in *Yale Review*

In a discussion at the British Association at Aberdeen Sir Josiah Stamp characterized as "bunk" all talk of running industry for "service without profit." We agree. Man is as naturally self-interested as he is self-conscious, or aware of his own identity, and it is as useless to object to the one as to the other of his characteristics. Yet it is fashionable in Socialistic circles to prate of social-interest as something nobler than self-interest, and to point to the Russian experiment in collectivism as something ineffably altruistic and fine. For our part we regard the collective plan much as we regarded the other "noble experiment." It cannot succeed because it ignores the biggest reality of all, human nature. Men are possessive, born property owners and property lovers. If you doubt it, tell a child that you want its toy or its doll or anything else that it values . . . We prefer to regard acquisitiveness as a part of our make-up and to be satisfied to try and moderate it.²) Hence we agree with Sir Josiah that to try and abolish it, especially in favor of a system that reduces the worker to slavery whilst the bureaucrat waxes fat, as in Russia, is just, as he says, "bunk", and stupendous bunk as well, but—

*Catholic Times*³)

The future of the small loan business in the United States remains obscure. Its tremendous expansion in the post-war years may be a phenomenon of a highly individualized society seeking a market for its rapidly increasing

¹) Dublin, Aug., 1934, p. 569.

²) Something more than this is needed, we believe. Man's acquisitiveness must be held in leash, partly by public laws and institutions, largely by acceptance of Christian principles. (Ed. S. J.—³) London.

stock of consumers' goods. Certainly the industrial depression which began in 1929 has worked hardship on the lenders by contracting their market and weakening the credit of their borrowers and prospective borrowers. Even if these specific industrial ills are only temporary and the average consumer regains adequate property and wages to seek loans, a prolonged depression may lead to the socialization of various functions and thus destroy parts of the small loan business. Health insurance on a national scale or expansion of the public health program tends to cut down the demand for loans to finance illness. Unemployment insurance minimizes the periodic need for outside financial assistance. Change in the economic or legal aspect of instalment selling would seriously affect the market for small loans. Unless and until such external influences affect small loan enterprise, however, it may gain in popularity by policing itself from within. It would therefore become a more attractive investment for funds which could in turn be lent at reduced rates of interest.

GEOFFREY MAY¹⁾

The agricultural proletariat of America is struggling for a place in the sun. From New Jersey to California its shrill and insistent cries are rising to a pitch that will be heard. Strikes and picketing, which we had assumed to be a distinctive accompaniment of industry, are spreading to the countryside . . . Truck crops—onions, lettuce, cantaloupes, fruit—all of them favored by post-war shifts in the national diet, require large numbers of laborers. The demand is generally seasonal, women and children frequently work, workers are usually migratory and practically propertyless. The rise of intensive agriculture has given us, almost unnoticed, a rural proletariat. And is it a matter for surprise that proletarians strike?

The setting for labor agitation then plainly exists: distress, a proletariat showing restlessness, incipient organization, and frequently a racial cleavage added to the traditional separation of employer and employe. And the communists, more than the conservative trade unionists, have sought to capitalize the situation by furnishing organizers, strategy, tactics and wide-spread contacts in order to win the allegiance of large masses of rural workers to their leadership.

PAUL S. TAYLOR AND CLARK KERR
in *Survey Graphic*²⁾

No one denies that to take the manufacture and sale of armaments out of private hands involves technical and practical difficulties. But so did, say, the abolition of slums and the pro-

vision of decent houses for the people. For mainly that reason, nothing was done about it until public indignation was aroused and clamor became insistent. When the public conscience was stirred, ways round the difficulties began to be found. The public conscience is beginning to be much more stirred about such facts as those brought to light by the American Senate Enquiry into Arms Traffic, and facts like those referred to by the Prime Minister when he told his hearers that the guns on the Gallipoli Peninsula which had thrown the shells blowing our men to pieces had been manufactured in British factories paying dividends to British armament firms.

It is not for the public to settle technical details in this matter, any more than it is for them to settle technical details in the matter of housing. It is for them to state clearly what they desire to be done (which is that great vested interests hostile to peace shall not be permitted), and for the technicians and experts to say how it shall be done.

NORMAN ANGELL
in *Foreign Affairs*¹⁾

[Among the major reasons for our recent record of bank failures] one is the depression from which agriculture has suffered ever since 1921, a depression which put continuous severe pressure on most of the farm-country banks, and which carried many of them down. Another was the great inflation of bank credit which took place in the years from about 1924 to 1929. This inflation was based partly on what proved to be a serious over-expansion of industry and commerce, but partly on the extraordinary and largely unjustified boom on the Stock Exchange, and partly on the excessive volume of our foreign lending. Still another factor was the growing proportion of securities and real estate in the assets of the commercial banks. In the boom year 1929, just before the stock-market crash, 56 percent of all loans and investments of the banks in the Federal Reserve system were security investments or loans on securities. If real estate loans be added, the figure rises to 65 percent. That is not a commercial banking business at all; it is sheer investment and mortgage banking.²⁾ Yet those assets were held against liabilities, the bulk of which were payable on demand. When the security and mortgage markets began to fall, a large part of the assets froze solid, and the corresponding deposits were gradually lost. Recent years have brought no improvement.

JAMES W. ANGELL,
Gold, Banks and the New Deal³⁾

1) Supplement to *Time and Tide*, Dec. 1, 1934.

2) As long ago as 1900, Prof. Gustav Ruhland, then on the faculty of the Cath. Univ. of Fribourg, demanded, commercial banking should be separated from investment and mortgage banking. Ed. S. J.

3) *Political Science Quarterly*, Dec. 1934, p. 483-484.

1) Encyclopedia of the Social Sciences, N. Y. 1934. Vol. XIV., p. 110.

2) "Uprising on the Farms." Jan. 1935, p. 18-19.

CATHOLIC ACTION

An information bureau for missionaries with vegetable and flower gardens is announced by the Catholic Agricultural School of Wageningen, Holland (Katholik Auskunftsburo für Landwirtschaftliche Frage, Wageningen, Holland, Heerenstraas, 22).

Directions for the cultivation of European plants in the tropics, the manner of curing plant diseases, and the cultivation of indigenous products are all explained gratis. There is also a fund set aside to assist missionaries in buying seeds, fertilizer and remedies. Young missionaries are offered a short course on the elements of horticulture and the principles of cultivating native flora.

The vocational Guilds developed among the Catholics of England within recent years seem destined to exert a strong influence in favor of sound principles and right living. Those now existing are progressing steadily, while the tendency to found others seems to run strong.

An important advance has been made with the organization recently of the Federation of Catholic Transport Guilds of England, Scotland and Wales. Mr. R. Lundy, J.P., (Vice-President, Manchester Transport Guild) and Mr. H. F. S. Waters (Sec., London Tramways Guild) were elected Chairman and Secretary of the Federation Executive.

The aims and objects of the new Federation were set forth in a series of resolutions adopted by the delegates. Its chief aim is the promotion of the apostolate of the working class as set forth in the Papal Encyclicals on social questions and to encourage throughout the Transport Industry of Great Britain the growth of those organizations to which Pius XI refers in "Quadragesimo anno."

First introduced in England and our country, the Churchdoor Rack has during recent years found favor both in Germany and Belgium. In the former country 2500 cases have been installed, of which 1800 are in churches. The society chiefly interested in the work is the Johannesbund; this organization in 1924 founded the Katholische Schriftmission at Leutersdorf a. R., since then devoted to the apostolate of Catholic reading matter.

It has sold 1,000,156 copies of the books and pamphlets it has published, and a multitude of leaflets besides. The organization now conducts an establishment at Berlin.

The Winfridbund, founded in 1921 under Franciscan auspices, is likewise engaged in distributing Catholic literature, but uses chiefly the productions of other publishers, of which it has sold 1,027,000 copies. Both the Johannes and the Winfridbund publish several magazines.

In Belgium L'Œuvre du Tract Catholique has made great strides since it was started only a few years ago, and it has now established 177 Church Door Cases, including 68 in Brussels, 48 in Antwerp, and 27 in Liège.

Belgium being a bi-lingual country, the Association has to supply both French and Flemish pamphlets and, according to the district, one language or another will be found predominant in the Case. Thus at Brussels some Cases are entirely French, others mixed French and Flemish. At Antwerp there are Cases solely Flem-

ish, while others show French pamphlets also; and there are even Cases which add English publications also for the benefit of the tourist.

With true missionary zeal a Belgian boxtender introduced Cases into six churches in Nice, France, with the cordial approval of their respective curés.

The curriculum of St. Therese's Agricultural College, Obergogoie, Queensland, recently blessed and opened by the Apostolic Delegate to Australia (Archbishop Bernadine), is said to "run from Christian doctrine, through arts and sciences, to blacksmithing and veterinary work."

In congratulating the Bishop of Townsville, His Excellency made these remarks on agriculture which throw light on many pages of human history:

Mines, however rich and satisfactory they might be, had no character of permanent stability. All felt that such activity, often feverish, sooner or later must cease. It seems that such an element of uncertainty tended to influence the psychology of those connected with mining and placed many difficulties in their desire of acquiring those virtues which were fundamental to the formation of a citizen. It had been the experience of all nations that with the finding of a mine, men flocked to it from all parts; cities arose in no time, work progressed for some time and then inevitably came the end. People left without regret a land which they had never loved, houses were closed, the city was dead and the few who remained sadly reflected that riches were not always the fount of life. "History has taught them that the true progress of a nation ever kept pace with its agricultural advances . . ."

In conveying the Apostolic Benediction to the Jeunesse Maritime Chrétienne, which held its first National Congress at Rennes recently, Cardinal Pacelli wrote that the J.M.C. corresponded with the views of the Holy Father on the character of Catholic Action. "Exposed as few others are to the pitfalls of evil and the loss of their faith amid the insidious distractions of the world's ports," the Cardinal Secretary of State's letter runs, "the sailors' lot cannot but be the object of the most lively solicitude on the part of the Supreme Pontiff of the faithful. And you, sharing in this solicitude and through a truly precious collaboration in the already existing and universal Apostolatus Maris organization, have sought to realize in the sphere of maritime youth the organized participation of the laity in the Apostolate of the Hierarchy which is the essence of Catholic Action . . ."

The J.M.C. was established in 1930 at Saint Malo, in Brittany, and by means of study circles, retreats, pilgrimages and its three monthly publications is training a great body of Catholic Actionists amongst the young French seamen, in affiliation with the International Apostolatus Maris.

CATHOLIC SOCIAL ACTION

There exists today in Ireland an association Muintir na Tire (People of the Land) for the building up of national and political life according to Christian ideas. The main plank on its

platform is: back to the land and a brighter rural life.

Speaking at a meeting at Mount St. Joseph, Roscrea, Father Hayes, founder of the organization, advised the rural population to forget the bitterness of party politics and learn to realize the nobility of the honorable and ancient profession of agriculture. His travels in Spain, Brazil and Uruguay had taught him that their biggest difficulties came from the fact that the ruling power of the world, money, was controlled by a bunch of international Jews. We had international usurers controlling, through gold and cinema, the economics and moral outlook of our Christian lives.

CO-EDUCATION

One reason for opposition by Catholics to amalgamation of Catholic schools, proposed in Northern Ireland, is the fear that the measure may lead to co-education. Presiding at a public meeting in Belfast, Very Rev. J. P. Clenaghan, P.P., V.F., said such a policy was not new. But never before had the efforts of the Education Authorities become such a menace to the Catholic interests.

"The present policy," he said, "out-steps the limits of common sense. We are now threatened with amalgamation in the case of schools of 50 pupils and over. We can see no adequate reason for this, nor any limit to which that policy may not be pushed until all our Catholic schools are subject to co-education, which is repugnant to Catholic instincts."

Father Clenaghan quoted the warning of the present Pope on the subject and said the new policy was being forced upon them in utter disregard of the conscientious objections of Catholic parents.

PRICE-FIXING

The last session of the Ontario Legislature passed an Act authorizing municipalities to fix prices payable by the public to dyers and cleaners. It was at the same session an Act was passed authorizing the appointment of a Milk Control Board with power to make regulations indirectly enabling the board to fix the prices of milk to consumers. In Toronto recently some dyers and cleaners were charged with violating price-fixing regulations. On behalf of the City Counsel J. N. Herepath submitted to the Court copies of the provincial legislation and of the city by-law based thereon.

Counsel for one of the defendants urged that the legislation of the province was ultra vires of the British North American Act, which grants to the Dominion alone all matters affecting trade and commerce, and the fixing of prices. Moreover, he claimed the Criminal Code provided penalties for anyone who prevented or lessened production, enhanced prices or limited competition. The Court declined to convict defendants, holding the legislation under consideration to be ultra vires. A similar decision was made by a Hamilton magistrate sometime ago.

REPEAL

According to *America* "the 'wettest' New Year's Eve in the history of New York is dated 1934." In consequence "the net result of this meretricious revelry, as recorded by the police and hospitals, is ten deaths, about seventy-five

cases of acute alcoholism, more than a hundred automobile accidents, and street fights innumerable. Both the police department and the fire department were put on an emergency basis as the city prepared to celebrate God's gift of a New Year."

The same review, an ardent champion of repeal, is now forced to admit that, while "Federal prohibition was a ghastly failure, one year under the new system indicates that not yet have we found a satisfactory solution of the problem of the manufacture and distribution of alcoholic liquors After a year of the new system, it is probable that the bootleg traffic equals in volume the traffic licensed by the States and the Federal Government. The unfortunate outcome is that the tax commissions lose the revenue which they hoped for, since the bootleggers pay no tax. Meanwhile, the licensed manufacturers use a high-pressure salesmanship to create new customers. The inevitable result, unless the efforts of both manufacturers and bootleggers fail, is less revenue for the Government, along with more consumers of hard liquor. That conclusion is not reassuring."

According to figures compiled by the Travelers Insurance Company of Hartford, Connecticut, the increase, since repeal, of drunken drivers is 25 percent in the State of New York, 37 percent in Massachusetts, 100 percent in Rhode Island, 42 percent in the District of Columbia, 77 percent in Pennsylvania, 36 percent in Oregon, 37 percent in New Jersey, 26 percent in North Carolina, and 43 percent in New Hampshire. Taking some of the cities, Philadelphia shows an increase of 300 percent, Cincinnati 380 percent, Trenton, New Jersey, 27.5 percent, New Orleans, 122 percent, and Los Angeles, 24 percent.

The only good report is from the State of Connecticut, where the increase is only 1.5 percent, which is attributable, perhaps, to the fact that you cannot buy liquor in that State except by the bottle. There is also a great increase in automobile accidents to drunken pedestrians. This ranges from 23 percent to 103 percent in the State of New York, in which there was a 23 percent increase in the arrests for intoxication during the first six months of 1934, as compared with the same period of 1933.

INCOME

Judging from statistical figures furnished by the Bureau of Internal Revenue, and abstracted from income-tax returns for 1933, corporation income was up by more than \$650,000,000, a gain of 35 percent over the preceding year. The number of individuals reporting incomes of over \$25,000 increased from 25,089 in 1932 to 26,142 in 1933, a rise of 4 percent, while the total income of this group advanced from \$1,350,000,000 to \$1,480,000,000, or 10 percent.

Even more striking were the gains made by that small class by which the American people has customarily measured its prosperity, those receiving more than a million dollars a year. The number in this select group increased from twenty to forty-six, and the total income which they reported was \$81,558,000, as compared with a paltry \$35,240,000 in 1932. All of which would be highly encouraging if it were not for the fact that the total income of those receiving less than \$25,000 declined nearly 5 percent during the year,

with the principal losses occurring within the group receiving less than \$5,000. No figures are available for the 46,000,000 gainfully employed persons whose earnings were insufficient to cause them to file an income-tax return.

RURAL POPULATION

Farmers have more children than city folks, but they can't keep them on the farm, O. E. Baker of the U. S. Dept. of Agriculture told the American Country Life Ass'n Round Table. He cited figures showing a steady decrease of the proportion of population engaged in agriculture, although the birthrate in 1930 and before was about twice as high in the farm population as in large cities.

In 1870, over half of all people gainfully employed were engaged in agriculture and allied occupations. But the proportion decreased steadily until 1930, when only a little over one-fifth were in agriculture. On the other hand, the proportion of population engaged in trade and commerce doubled between 1910 and 1930, and the proportion in clerical and professional work almost doubled.

AGRICULTURAL PROLETARIAT

An injunction suit filed recently in Poinsett County, Arkansas, to prevent mid-winter evictions of a number of tenant farmers on Dec. 31 and invoking Section 7 of the cotton acreage reduction contracts signed between the Federal Government and planter-landlords obtained full support of the recently organized Committee for the Defense of Southern Share-croppers.

The suit filed Dec. 14 in the Chancery Court of Poinsett County is in behalf of twenty-five tenant farmers against their landlord, Herman Norcross, a large planter of the district. C. T. Carpenter, an attorney of Marked Tree in Poinsett County, was retained by the Southern Tenant Farmers Union, Inc., and by the Committee for the Defense of Southern Sharecroppers to bring suit and conduct the case. The complaint charges that Mr. Norcross had ordered evictions "for the sole purpose of hampering work of the Union" and was violating the Government contract. Evictions are not limited to one plantation or one state but threaten tenants wherever they organize, the Committee said.

The Committee was organized by its chairman, Prof. William R. Amberson, of the Medical School of the University of Tennessee, and is composed of Southern clergymen, professors, and liberals, it is said. Assisting in its formation was the Civil Liberties Union which is helping raise money for the court action. The Southern Tenant Farmers Union, Inc., numbers about 1200 members of both races. Though they are grouped in separate locals their meetings are mixed, indicating the presence of outside influences.

SELF-HELP AND MUTUAL-HELP

A co-operative oil association in a Nebraska town needed to borrow some money for expansion. The directors made application to the Bank for Co-Operatives, of the Farm Credit Administration, in Omaha. The conditions prescribed by the bank required amendment of the by-laws, and also a larger measure of control by the bank than the directors cared to grant.

"One of our Farmers Union auditors suggested that they try to get the money locally," the *Nebraska Union Farmer* writes. "The directors advertised in the local paper, and were able to get \$3,000.00 in loans from local

people, at 5% interest, with no strings attached, and without surrendering any measure of control. These loans have now been repaid, and the association has its by-laws the way it wants them."

The co-operative store in the same town, after applying to the Bank for Co-Operatives for a loan of \$5,000.00, withdrew the application and also obtained its money right in the home community.

CO-OPERATION

Co-operative buying and selling among farmers is practiced in every province of the Dominion of Canada, and while there are a representative number of purchasing associations the distribution of products is by far the major accomplishment of the organized farmers. Available records indicate that the most important early activity of farmers in the field of co-operation was directed towards the marketing of farm products, and to-day marketing associations, both in terms of places of business and total membership, outnumber farmers' purchasing associations by ten to one.

In the matter of volume of business marketing associations transact twenty times the business handled by purchasing agencies. Membership in the co-operative marketing associations which reported to the Dominion Economics Branch numbered 318,597 persons, as compared with 30,546 members in purchasing organizations. The total annual business amounted to \$138,025,004 for the marketing companies, compared with \$7,278,950 for the purchasing group.

THE STRETCH-OUT

Textile workers are protesting the "stretch-out", resulting from inroads of the machines on hand labor and the tendency to increase the number of looms to be attended by the individual worker. A little over 100 years ago, when cotton manufacture first began in this country, each loom in use required the attention of not less than three skilled and expert weavers. But as improvements were made in loom machinery, the proportion of looms to workers gradually increased to a point where, 20 years ago, the number of looms to the single worker had been raised to 20. Today in some of the big cotton mills of the nation, especially those producing gauze and cheesecloth, the single weaver is caring for 148 looms. In the Southern States the "stretch-out" system is being used at its maximum, with weavers and other skilled workers virtually reduced to the status of common labor and drawing common labor rates of pay.

It should be borne in mind, however, that whether the individual worker is attending 60 or 148 looms, the work load has been stretched to the limit of his physical endurance, and that mill managements are making constant studies of ways and means by which this work load may be increased. Textile workers are protesting this condition because they have seen the machine output enormously increased without any corresponding increase in pay and accompanied by a constant reduction in the number of the employed. Machines have been so perfected and made so automatic that they constantly need less skilled attendants, with the rates of pay far below what they were before the machine loads and work loads were so multiplied.

Concerning St. Joseph's Parish, St. Louis, in 1849

The establishment in 1829 of the Leopoldine Foundation,¹⁾ for the support of the Catholic Missions in the United States, aroused widespread, active interest throughout the Austrian monarchy. Year after year it provided the impulse for noble minded priests to consecrate their lives to these missions while it inspired the laity to assist them. During the fourth and fifth decades of that century the *Kath. Blätter aus Tirol*, published weekly at Innsbruck, were another source of inspiration, frequently devoting entire pages, even in successive issues, to the activities of German missionaries in the U. S. It is in this publication the greater part of the letters of Father Adalbert Inama and that other Premonstratensian missionary, Father Max Gaertner, written in our country, are to be found. The names of such zealous missionaries among the Indians as Bishop Baraga and Father Francis Pierz, together with those of Father Holzer, C.S.S.R., and Fr. Kaspar Rehrl (founder of the Congregation of the Sisters of St. Agnes), and that of the famous Dr. Salzmann became familiar to the readers. In fact, the following letter by Rev. John Nep. Hofbauer, S.J., is copied from the pages of this journal.²⁾ It is the only one by this priest we have thus far discovered; a regrettable circumstance, inasmuch as other letters by him would unquestionably shed considerable light upon the history of the German Catholic parishes in early Missouri.

Father J. N. Hofbauer, born in Austria April 9, 1808, entered the Society of Jesus September 14, 1839, and arrived in St. Louis early in 1846. Appointed to the newly erected parish of St. Joseph in the northern part of the city, he found an unfinished church; there was neither school nor rectory, and in addition to the cares of providing them, he encountered a great deal of grief, distress and misery, since the measles, the cholera, and the conflagration of 1849 burdened the people, and him as well, and hampered his activities. Obstacles of another kind were raised by the well known "Forty-Eighters" who, under the flag of freedom of conscience, fought their Catholic countrymen. A German Know-Nothing paper sought to incite the people against the Jesuits, but failed of its purpose. Having endured these storms, and others, Father Hofbauer returned to his native country in 1851 to recuperate. He died there October 28, 1878.³⁾

There had been German Catholics in St. Louis since the founding of the city in 1764. Their number increased considerably in the early decades of the 19th century. In 1837 Bishop Rosati wrote: "We have a large number of German Catholics in the diocese . . . , the number of immigrants from Germany is constantly increasing."⁴⁾ In 1840 the German

Catholic population of St. Louis numbered 500 souls.⁵⁾ At that time services were conducted in German in St. Aloysius Chapel at St. Louis University.⁶⁾ But as German immigration reached high-tide in 1840, continuing around that mark until 1850, the chapel soon proved too small, and in 1844 the Bishop⁷⁾ established the Parish of St. Mary of Victories and sanctioned the erection of the first church for the Germans.⁸⁾ The same year the Church of St. Vincent de Paul, also intended for the use of the Germans, was begun; it was consecrated in 1845.⁹⁾ A third German congregation, St. Joseph's, was organized in 1844. That three churches were provided for the Germans within a few years is proof of their having been treated as well as the members of any other nationality.¹⁰⁾

One thing remains to be said, and it should be emphasized strongly. It concerns an activity which has so far been overlooked in the histories of the German parishes in the neighborhood of St. Louis and to the west of this city, as well as in the records of the endeavors engaged in for the protection of German immigrants. We hinted at it in our "Letter of an Emigrant of 1833."¹¹⁾ It is the "memorable work of colonization accomplished by the Jesuit Fathers of St. Joseph's parish during the first twenty years of its existence. Many German immigrants landing in St. Louis wished to settle on farms. The Fathers at St. Joseph, who were in constant communication with their Jesuit brethren in the interior of the State, directed the newcomers to Osage, Franklin, St. Charles and adjoining Counties, where they would find priests, churches and schools. Thus originated the numerous flourishing parishes west and north of St. Louis, increasing and multiplying under the blessing of God."¹²⁾

Father Hofbauer, every line of whose letter breathes a true apostolic spirit and an embracing understanding love for his needy countrymen, doubtlessly assisted many of them in this way, and therefore also deserves to be remembered gratefully as an early German missionary and pioneer.

* * *

Father Hofbauer's Letter

Missouri, St. Louis, Nov. 16th, 1849

You may wish to obtain some detailed information regarding our congregation and our religious condition. The following may be of service to you.

The by far greater part of our parishioners in the congregation of St. Joseph¹³⁾ hail from Northern Germany: Westphalia, Osnabrück, Oldenburg, etc.—a people well instructed in religion at home and of so home-loving, peaceable and calm a disposition as to cause one pleasure. Far more than these people those from the Rhineland and Southern Germany are

prone to leave the Church; they are more light-hearted, more inclined to be skeptical, and all in all not so well instructed.

Although the congregation has been reduced in size by the erection of a new parish church in one of its more remote sections,¹⁴⁾ it is still quite large, and the number of Baptisms will amount this year to no less than four hundred, even though several families, having fallen away from the Faith, refuse to have their children baptized. Very many died of the cholera,¹⁵⁾ with which none of us were stricken, although all suffered more or less from influenza. Many a day there were ten or more funerals in our church, besides those buried without the blessing of the dead. It is customary here to deliver a sermon at burials.

The Germans are very numerous throughout the entire State.¹⁶⁾ It must be said in their favor that of all Catholics they are the most regular in church attendance, while the Creoles (descendants of the French) are the most negligent. The former live on their farms in rather patriarchal style, burdened with work throughout the week, for which reason few sins are committed. For this numerous class of German immigrants America is still the land of promise, rendered fertile by their sweat, and which—at least until now—grants them a calm, peaceful and ample living. On the other hand it must be admitted, that in many towns and villages the Germans are readily prejudiced against their priests by factions, and then they become unbearable.¹⁷⁾

The most praiseworthy characteristic of American youth is frankness and simplicity, which manifests itself everywhere, especially in the confessional; it is chiefly the result of the influence of the country, the manners and public institutions. If well directed, this outstanding characteristic may produce excellent fruits, and it does so most abundantly among the German-English race, although at times in later life a reversal occurs, especially among the Irish-French race.

A for us noteworthy event of the past year was the coming of a family of five singers from the Tyrol, who, having been to all the capitals of Europe, visited St. Louis and gave concerts almost daily for a fortnight. Father Seisl¹⁸⁾ called on his countrymen and met with a most cordial reception. The next day they returned his visit and offered to sing some sacred songs in our church during High Mass. I accepted this offer with pleasure though not without some anxiety. But I need not have worried: they sang truly religious songs, to the greatest edification of the congregation. The following week two of the singers were married, Father Seisl, their countryman, having been requested to perform the ceremony in our church, where they appeared in their Tyrolean costumes. In

return, they promised to sing in our church again the Sunday following, which promise they kept.

At present the case of a Methodist minister, who robbed a local bank of \$12,000, is being tried. A different scene could be witnessed not so long ago in the College, namely the students engaged in a service of thanksgiving. When the cholera began to spread, they conducted a novena in honor of the Blessed Virgin Immaculate¹⁹⁾, and lo: not one of them was even touched by the plague. In fulfilment of their vow they placed a silver crown on the statue of the Virgin.

Last year during Easter time we had no less than 4000 communicants; this year the number was still greater, since three priests heard confessions. Last year as well as this we had nearly 300 communicants on each of the six Sundays dedicated to St. Aloysius. The May devotions were well attended both years, particularly so this year, when Father Genelli²⁰⁾ conducted the services. On each of the days of special Indulgence—for which we chose the feasts of the Assumption, All Saints and Christmas—there were 500 or more communicants; in addition to the three of us, Fathers from Switzerland assisted.²¹⁾ Last Christmas more than 800 received Holy Communion.

Among the converts of last year we had another Lutheran minister, who made his profession of Faith on the Feast of the Scapular. Of our former converts, two women were claimed by the cholera. One of them had confessed late Saturday evening before the second Aloysian Sunday. At six o'clock Sunday morning I administered the last Sacraments to her. The same candle which she had held in her hands when making her profession of Faith she held again when dying, and so, her heart filled with ardent affection, she went to join our Divine Redeemer Whom she could not praise sufficiently. Rarely have I been so highly edified as at this deathbed.

Our school for girls, located in the nearby orphanage conducted by the Daughters of Charity,²²⁾ is in a very flourishing condition, being attended by some 130-140 German girls.

P. Johann Nep. Hofbauer, S.J.

Thus far this informative document, which the following notes will further illustrate and amplify.

GEORG TIMPE, P.S.M.

1) Established on the suggestion of Rev. Frederic Rese, of Cincinnati (first Bishop of Detroit, 1834), on his trip to Europe.

2) Vol. VIII, I., 1850, No. 7, Jan. 22, p. 135. A complete set of this valuable periodical is preserved in the Salzmann Library of St. Francis Seminary, Milwaukee, Wis., to which I am greatly indebted for permission to peruse the volumes.

3) Das katholische Deutschtum von St. Louis. In seinen 20 Gemeinden dargestellt. Nach den Berichten

und Illustrationen der "Amerika." St. Louis, Mo., 1896, p. 67.

4) Joseph Rosati, C.M., first Bishop of the Diocese of St. Louis, 1824-43.

5) Andenken an das Goldene Jubiläum des St. Vincent Deutschen Waisen-Vereins von St. Louis. St. Louis, 1900. p. 67.

6) Opened as a College in 1829.

7) Bishop Peter Richard Kenrick, consecr. Nov. 1841, Coadj. to Bishop Rosati, Bishop of St. Louis, 1843, d. March 4, 1896.

8) Dedicated Sept. 15th, 1844.

9) Nov. 16, 1845.

10) John Rothensteiner, History of the Archdiocese of St. Louis, Vol. I., p. 822.

11) *Central Blatt and Social Justice*, Vol. XXVI, No. 9 (Dec. 1933), p. 286 ff.

12) Rothensteiner, Vol. I., p. 833.

13) St. Joseph's Church, now at 11th and Biddle Strs. The cornerstone was laid April 21, 1844. The building progressed slowly (Vide Note 17). It was Father Hofbauer who carried the undertaking to a successful conclusion. The total cost was \$10,776. The church was dedicated Aug. 2, 1846, by the Provincial of the Jesuits (Rothensteiner, II., 559).

14) Holy Trinity parish. The German Catholics living in the suburb called "Bremen" having contended the distance to St. Joseph's was too great, erection of a new church and school in that district was decided upon. The cornerstone was laid in the fall of 1848 and the dedication of the new church took place on Trinity Sunday of the following year (Andenken etc., p. 65). St. Joseph's, still struggling with the difficulties common to new parishes, received "a severe check" through this separation (Rothensteiner, II., p. 559).

15) This particular epidemic began early in December, 1848, and continued until the middle of August, 1849. During this time 4317 persons, mostly adults, out of a total population of 74,439, died of the cholera. Msgr. Rothensteiner (XX., p. 18), with the aid of burial records, estimates the number of Catholic victims at 2600. The plague, brought in by boats bearing immigrants, would not have spread so rapidly or widely had the city been provided with an adequate sewage system. This disease had appeared previously in St. Louis, in 1833-34; other epidemics of the cholera occurred in 1854 and 1856. Besides being afflicted with these visitations, the city was visited on May 17, 1849, by a severe conflagration, which destroyed 500 houses (Rothensteiner, II., 17).

16) According to the Census of 1850, the population of the State of Missouri had reached 682,044, of whom 76,570 were foreign born. The nationality, however, is not accounted for. Between 1840 and 1850 the population had been increased by 298,342 inhabitants (1840: 383,702). St. Louis had an increase in population of 61,364 souls during the same decade (1840: 16,496, 1850: 77,860). A letter addressed to the Leopoldine Foundation by Bishop Kenrick on Dec. 10, 1844, estimates the Catholic population at about 50,000 souls, of whom at least one-third were immigrants from various parts of Germany. In St. Louis, with a population (1844) of between 35,000 and 40,000 souls, "one-half or at least two-fifths profess the Catholic religion. The entire German Catholic population of the city can be set at 7000 souls" (Rothensteiner, I., p. 821). The growth of the German Catholic population must have been rapid, since Fr. Hofbauer gives the number of Easter communicants as at least 4000.

17) These dissensions were due chiefly to the Trustee-system. The trustees of a congregation, frequently impelled by selfishness, opposed their pastor, and even their Bishop, presuming upon the authority they enjoyed in managing the temporal affairs of the parish, to

attempt to govern it completely. Moreover, towards the end of the Forties of the last century, the evil influence of the "Forty-Eighters", in part immigrants who had left Germany for political reasons, carrying their revolutionary tendencies with them, created severe disturbances. Fr. Hofbauer, however, very likely alludes here to the division which occurred in the "Building Society" of his parish, and which led to the founding of the German Roman Catholic Benevolent Society (Deutscher Römisch-Katholischer Unterstützungs-Verein), established December 13, 1846. To a great extent, one influential institution of national importance owes to it its origin: the Catholic Central Verein of America. Other Benevolent Societies were developed in the various German parishes of the city with this one for their example, and, together with similar organizations in other States of the Union, in 1854 formed the great national association of the Central Verein (Rothensteiner, II., p. 561).

18) Rev. Martin Seisl, S.J., a native of the Tyrol, came to the States in August, 1847, and remained at St. Joseph's until the fall of 1853. Under his direction a school for boys was erected and also a rectory (Rothensteiner, II., p. 559). He opened an evening school in which English was taught, established a lending library, and obtained from the Archbishop permission to erect a German orphanage, the cornerstone of which was laid in September 1850 (Andenken etc., p. 19). He was also the founder, and for a year and a half the editor of the first German Catholic paper published in St. Louis. Under his editorship the first issue of the *Katholisches Sonntagsblatt* was published on the first Sunday of January, 1850. The name was soon changed to *Herold des Glaubens ein katholisches Sonntagsblatt*. With the gradual decline of the use of the German language, the popularity of the paper also waned, and in November, 1916, the *Herold* was consolidated with the semi-weekly *Amerika*, published thereafter under the title *Amerika-Herold des Glaubens*. The publication unfortunately ceased to exist in 1922 (Rothensteiner, II., p. 176-177). Father Seisl died October 5, 1878.

19) Literal translation.

20) Rev. Christopher Genelli, "a very learned man," came from Austria to America during the revolution of 1848. He died in Cincinnati in 1849, having set out to return to Austria (D. kath. Deutschum v. St. Louis, etc., p. 74). Records at St. Louis University give July 13, 1850, as the date of his death, others July 17 of the same year.

21) During the years of the revolution, 1847-48, 78 Jesuits left Italy and Switzerland and joined their brethren in Missouri (Cath. Encycl., Vol. XIV., p. 102).

22) St. Mary's Female Orphan Asylum. Upon request of Bishop Rosati, six Sisters of the Motherhouse of the Daughters of Charity of St. Vincent de Paul at Emmitsburg, Md., came to St. Louis in the fall of 1831. In February, 1832, they opened the orphanage for boys (46); the girls were lodged elsewhere until May, 1843, when the first temporary Female Orphan Asylum was opened. In January, 1845, they moved into the new Asylum on 10th and Biddle Streets. Here they remained until 1890, when they took possession of the former St. Joseph's Male Orphan Asylum (now at 4701 South Grand Blvd.). Since 1900 they occupy the New St. Mary's, at 5341 Emerson Ave. (at present there are 9 Sisters, 1 lay teacher, and 130 orphans).—In 1849 the cholera left many children homeless. Since about one-half of the Catholic population of the city consisted of German immigrants, the number of Catholic orphans of German parentage was very great. Of the 120 orphan girls, about 50 had lost their parents through the ravages of the cholera.—There were two schools attached to the Asylum, one German, the other English, the total number of pupils in both being 250 (Rothensteiner, II., p. 20-21); the *United States Cath. Magazine* (Baltimore, 1850, Vol. VII., p. 264) gives the number as 210.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

Bethlehem and Usury

Usury, the very incarnation of avarice declared the most deadly of sins by theologians, is inseparable from modern business practices. Evidently because usury is so common, it is neither discussed, condemned, nor attacked. Social reformers even spare it, while they make much of the evils usurious practices must be held accountable for. On the other hand, Rev. F. H. Drinkwater, of Birmingham, England, who has ere this contributed to our journal, consistently opposes usury. And knowing our attitude, he has kindly placed at our disposal the Christmas sermon, for 1934, on "Bethlehem and Usury", we are presenting to our readers. (Ed. C. B. & S. J.)

All the circumstances of Our Divine Savior's coming into the world, like all the circumstances of His Passion and death, were chosen by God and staged as it were for our instruction. And therefore it was not for nothing that Our Lord was born in a stable, that there was no room for Him in the inn, and that His Mother and St. Joseph were turned away from door to door by the good citizens of Bethlehem. In the Holy Family that night God wishes us to see all those in poverty or distress and in need of help, and in the citizens of Bethlehem we are expected to recognize ourselves.

It was not so much that those householders of Bethlehem were specially hardhearted, any more than you and I are. If they had known that it was the Son of God Who was seeking shelter, they would of course have thrown open their houses to Him; but how were they to

know. They had never heard Our Lord's word: As often as you shall do it to the least of these My brethren you do it to Me. Or if they had only known of Our Lady's great need, as they might have known if they had taken a little trouble and interest, some of them would no doubt have made an effort to do something, but they did not take the trouble. We know how they felt, not from anything we read in the gospels, but from what we read in our own hearts. They said to themselves: "It's a cold night for anybody to be out in; but thank heaven we're all right, anyhow." And, then they closed the door and settled down comfortably and put the disturbing thought out of their minds as soon as they could, and in that way they missed the greatest Opportunity that ever came to anybody in the history of the world.

Just before Christmas the House of Commons was busy passing the scales of relief for the unemployed under the new Act. You've read about them no doubt; you know that these new scales are not intended as an emergency measure in a financial crisis, as previous scales have been; you know they are the long-promised and long-delayed permanent settlement of the problem. They represent what the nation thinks it can afford to do for the four or five millions of people concerned.

You know what the new scales are, how they provide more or less sufficiently for food and rent, how they make no provision worth mentioning for other necessities such as clothing, recreation and so on; you know that the family means test will be continued in such a way that these privations will be extended to any members of the family who may be in work, and that even though children's allowances are higher, the large families will still be penalized. You know that in some districts the unemployed households will get a shilling or two more and in some districts a shilling or two less; and what it all comes to is that in spite of a few improvements in the new arrangements there is no essential difference from the panic-stricken cruelties that have been practiced on the unemployed during the last four years. However the names may be changed, the spirit is the same hateful old Poor Law as it was before.

Why is that happening? Simply because we are all content that it should happen; because we say to ourselves just what the people in Bethlehem said: "Well, anyhow, I'm all right. I've got a job, thank God. I've got my dividends still coming in. I've got my bit of money in the savings bank still", and so on. And so we—the nation as a whole—are settling down comfortably to the idea that it is right and natural that the unemployed and their families should be underfed, and go about in somebody else's left-off clothes, and have no money for tramfares, and give up all idea of ever having a holiday or ever getting married.

No, there is nothing right or natural in that. It is just as unnatural as it would be if some family sat around a table at their Christmas turkey and plum pudding and festive drinks, but with two or three of them getting nothing but bread and cheese and water, because they happened to be out of work.

There is only one reason for the existence of that kind of poverty at the present day, and that reason is the existence of Usury, and by Usury I mean unjust practices in the creating and issuing of Money. That can only go on because we all allow it to go on, because we don't take the trouble to find out about it, and because we don't feel much what happens to the other members of God's family so long as "We're all right anyhow." It is true to say that most of us, from the highest to the lowest, whether in Church or State or Industry, are not really fit to kneel before the Crib, for we have not even begun to understand what God meant by becoming man.

But coming to the Crib is like coming to Holy Communion, we are invited in spite of our unworthiness, even because of it. Even King Herod, the murderer of children, would have been welcomed by that Child if only he had been willing to learn. So we can kneel there in humble and sincere adoration, ready to go to school all over again, and begging God and His Holy Mother to teach us all that is contained in this marvelous sight of the "Grace of God our Savior" which hath appeared to us in the stable of Bethlehem.—In their name, my dear brethren, I wish you all from my heart a holy and happy Christmas.

FR. F. H. DRINKWATER

The Child Labor Amendment Again Widely Urged

In a number of States, the proponents of the so-called Child Labor Amendment have again begun their efforts to insure its ratification. The States whose Legislatures are to be urged, or have within the last few weeks been urged, to ratify, are:

Alabama, Connecticut, Delaware, Florida, Georgia, Idaho, Indiana, Kansas, Maryland, Massachusetts, Missouri, Nebraska, Nevada, New Mexico, New York, North Carolina, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont and Wyoming.

Although a number of these States last year either repudiated, or at least refused to ratify, the Amendment, all are to be importuned to declare in favor of incorporating it in the Federal Constitution. Therefore, and because there is no assurance the underhand propaganda engaged in a year ago will not be repeated, the necessity for all citizens to take heed, lest this dangerous amendment be made part of the basic law of the land, should be evident to everybody.

The sweeping character of the Amendment, which alone should suffice to condemn it, the wording of the first section even reveals.

"The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age."

Fortunately, as noted elsewhere, several State Branches of the C. V. have directed the attention of their members to the necessity of opposing ratification, or at least of being prepared to do so on short notice. It may prove a fortunate development that a Committee of the American Bar Association should have declared recently: ratification, at this late date, and after the Amendment has been rejected by a number of Legislatures sufficient to defeat it, would turn out to be invalid. There is, furthermore, the weighty resolution of the organization itself:

"Resolved by the American Bar Association that the proposed Child Labor Amendment to the Constitution of the United States should be actively opposed as an unwarranted invasion by the Federal Government of a field in which the rights of the individual States and of the family are and should remain paramount. It should also be opposed on the ground that the Constitution should not be encumbered by prohibitory legislation."

The Central Bureau continues to cooperate with the National Committee for the Protection of Child, Home, Church and School, which so effectively combatted ratification in 1933 and 1934.

A New Maternity Guild—Other Developments

San Antonio, Tex., Milwaukee, Wis., St. Louis, Mo., Quincy, Ill., Homestead, Pa.—this is the route of progress pursued by the Maternity Guild, while in other cities the plan is being studied and its realization urged. St. Francis Parish, Homestead, the pastor of which is the V. Rev. Charles F. Moosmann, Spiritual Director of the Allegheny Co. League of the Cath. Women's Union of Pennsylvania and Member of the Executive Committee, Natl. Cath. Women's Union, enjoys the distinction of having organized the first Guild of this kind in the Diocese of Pittsburgh and the State of Pennsylvania. At a meeting held January 15, the new association was organized and officers were elected.

The Maternity Guild idea enjoys the endorsement of the Bishop of Pittsburgh, the Most Reverend Hugh C. Boyle. The decisive action taken in Homestead is the result of conscientious planning by Father Moosmann, and of the lecture delivered by the author of the Guild idea, Rev. Joseph Schagemann, C.S.S.R., in Pittsburgh on January 14. This occasion, over which Rev. Edwin P. Fussenegger, Spiritual Adviser of the Allegheny County Section of the Central Verein of Pennsylvania, presided, was attended by priests, physicians, nurses, social workers, and a large number of members of our organization and other Catholic groups. Both priests and physicians participated in the discussion.

The Guild plan and its promising possibilities have been made known lately to audiences in several cities. At the annual session of the Catholic Conference on Family Life, conducted in Milwaukee, Rev. Schagemann dis-

cussed them, while Rev. C. F. Keyser, pastor of St. Anthony's parish in the same city, illustrated the operation of the guild by relating experiences with the one organized among the members of his congregation. In Cleveland Father Schagemann furthermore addressed an audience gathered under the auspices of the Cath. Women's Union of Ohio. On this occasion, the Auxiliary Bishop, Most Rev. James A. McFadden, commended the Guild generously. The Cleveland meeting was followed by the one conducted in Pittsburgh.

Meanwhile the Constitution and By-Laws of the guild functioning for several months past at Quincy, Ill., have been approved by the Bishop of Springfield, Most Rev. James A. Griffin.

Unquestionably as a fruit of last year's convention of the C. V. and N. C. U., efforts are under way in Rochester, N. Y., to establish a Maternity Guild. Officers of the women's federation having studied the proposal, and having decided to raise funds to assure operation of the guild, were encouraged to continue their endeavor by Rev. Jos. Gefell, who contributed to the fund. Even more cheering, however, was Father Gefell's announcement to the December meeting, that he had obtained the consent of His Excellency Archbishop Edward Mooney to establish a Guild in his parish.

With five guilds operating and prospects for a sixth not unfavorable, the movement is progressing, however slowly. Inasmuch as it is a timely and worthy endeavor, it should be actively supported; and since the Rochester convention pledged the members of the C. V. to co-operate with those of the N. C. W. U. in making known and inaugurating the Guild, it would seem an obligation of individuals and societies to inform themselves on the proposal and then to strive to found guilds wherever practicable.

In Defence of Catholic Mexico

None too often do American Catholics avail themselves of the opportunity to correct aspersions cast upon the Church, her institutions, the Catholic past, etc., as effectively and as skillfully as Judge Philip H. Donnelly, of Rochester, N. Y., did recently when setting aright a prominent speaker, charged by him with presenting a distorted picture of conditions in Mexico. While addressing the Rotary Club of Rochester, Mr. Hart I. Seeley, publisher of the *Waverly*, N. Y., *Sun*, and Past Vice President of Rotary International, had contended inter alia, according to newspaper reports:

In Mexico, frequently visited by him, one heard "very little about the difficulties between Church and State"; however, they made "good headlines for American newspapers"; Calles was a dictator, "just the same as Mussolini in Italy and Hitler in Germany", and had proven his worth by the "progress the country is making"; moreover, there was "little banditry and lawlessness in the country."

Having answered some of Mr. Seeley's statements, Mr. Donnelly's reply, granted a five-column headline in the *Rochester Times-Union*, continues:

"Let someone who is in close touch with Mexico and Mexican conditions answer Mr. Seeley. As a member at large of the Executive Committee of the Catholic Central Verein of America, I am kept informed on such matters as the Mexican question. The following bulletin received by me . . . , entitled 'The Mexican Leviathan', convincingly shows the true condition in Mexico."

To this is added the Central Bureau's Press Bulletin referred to, replete with facts, written on the border and based on first hand knowledge of Mexican conditions. Not omitting the charge preferred against the Administration at Washington of granting the "assent of silence" to the policies pursued by the rulers of Mexico; nor the pithy declaration:

" . . . Above all, were our Government but to raise its voice in warning, all trouble would cease at once, and Mexico would rise from the ruins, a united and peaceful nation."

The Rochester daily granted Judge Donnelly's rejoinder generous space and striking prominence. An explanatory introduction refers to him as "a member of the Catholic Central Verein of America."

Credit Union Principles and Practices

The first credit union among farmers to be chartered under the recently enacted Federal law has been approved by Gov. W. I. Myers of the Farm Credit Administration. It is the Duval Farmers' Federal Credit Union, with a potential membership of 1,500 among the farm population of Duval county, Florida.

About 3,000 credit unions have been chartered under state laws, which exist in 36 states and the District of Columbia, but very few of them are rural credit unions.

* * *

Those interested in the Catholic C. U. movement will derive no little satisfaction from a letter by the Bishop of Pittsburgh, the Most Rev. Hugh C. Boyle, recommending to the clergy of his see study and promotion of these parish associations. His Excellency declares:

"I shall be glad if priests everywhere will look into the Parish Credit Union. I think they will find this institution an excellent help in their work and a source of help for their people in times of need."

This endorsement, dated November 19, 1934, is quoted by Rev. Edwin P. Fussenegger, of Pittsburgh, Spiritual Adviser of the Allegheny County Branch of the C. V. of Penn., in one of a series of articles on "Parish Credit Unions," printed during December and January in *The Pittsburgh Catholic*. The author, whose interest in these associations is practical as well as academic, treats of the history of the C. U., methods of operation and problems the society encounters. In one instalment, having observed two such parish organizations had been established in Pittsburgh and a third nearby, he remarks priests and people elsewhere also had displayed interest in the C. U. and the future would probably witness an expansion of the movement.

* * *

The progress made by St. Francis Parish C. U., Milwaukee, during the first year of operation, 1934, is indeed gratifying. Established in a parish in which the C. V. is well repre-

sented, the union numbered 102 members, and had assets of \$1788.56, on December 31, last.

It is worthy of note that 26 loans were granted during the year, since frequently a longer period after organization of a C. U. elapses before needy and worthy prospective borrowers overcome their hesitancy to apply for loans. The total of loans in force on the date given, \$1416.50, is apparently another indication of sound development, the proportion of loans to cash on hand being about that of 78 percent to 22 percent.

The association declared a dividend of 4 percent. The parish is an old one, the people are by no means wealthy. In fact, the confines of the congregation include a considerable portion of the city's so-called slum area.

* * *

St. Boniface Parish, (New Haven, Conn.) Federal Credit Union—Members of St. Boniface Parish at New Haven, Conn.; St. Mary's, Meriden, Conn., Fed. Credit Union—Members of St. Mary's Parish, Meriden, Conn.; St. Cecilia's Parish, Waterbury, Connecticut, Fed. Cred. Union—Members of St. Cecilia's Parish and non-member German Catholics in Waterbury, Conn.—these are listed as newly established Credit Unions in the January, 1935, issue of *Cooperative Saving With Federal Credit Unions*, published by Farm Credit Administration, Credit Union Section, Washington, D. C.

The issue, No. 1, Vol. 1., says 78 Federal C. U's were established in November and December, 1934. They operate in 22 States. Those named are the only Parish associations thus far listed as having been organized under the Federal system.

The Connecticut societies had, let us add, ample reason for recourse to a Federal charter, since the Legislature of their State failed to adopt a satisfactory C. U. law, in spite of efforts to induce that body to do so, in which our members participated actively. In 1931 there were two Credit Unions in Connecticut, operating under special charters, while altogether there were twenty-seven credit unions in eight states which had not provided the required legislation.

Wherever these conditions exist, adoption of the Federal system is perhaps the best way out for those who desire to conduct co-operative thrift and loan associations. It is sincerely to be hoped, however, that the Federal system will not monopolize the field and prevent C. U's from seeking state charters. Co-operation should not be subjected to the influence of centralized bureaucratic control.

* * *

Even in India the Rural Credit Union is an established institution. On the 28th of October last the Puttur Rural Credit Society, So. Kanara, celebrated its silver jubilee. According to the *Madras Journal of Co-operation* it had generally worked on deposits and share-capital and has only very occasionally sought the help of the Central Bank, though it is its own offshoot. According to the same source of information, the Puttur Society, during its long history, has not had to write off even 100 rupees (about \$35) as irrecoverable—"a record of which any society in the Province may be proud."

It seems this Indian Rural Credit Society has established a "Common Good Fund," expended from time to time on two night schools, a library, lights for the town, and a breeding bull. Besides, the Puttur co-operators spread the gospel of co-operation throughout the District, organized a number of societies; convened

conferences of workers; organized supervision; started the District Central Bank and the first Co-operative Printing Press in the Province and also conducted a Co-operative Journal in Kanarese. Is it unreasonable to expect American farmers should be able to equal this record?

Training for Leadership in Minnesota

Even before a report on the first of the week-end sessions of the Institute for Social Study at St. John's University, Collegeville, Minn., had reached us, a member of the faculty, one of the most active promoters of the enterprise, wrote us saying:

"We concluded the first week-end conference of the new Institute for Social Study yesterday. I feel certain the delegates were well satisfied with the results. We at St. John's are also. I no longer doubt that if we succeed in continuing the Institute in the same spirit in which it was begun, it will prove very profitable to the delegates of the Central Verein, and therefore profitable to the Verein likewise . . ."

Contemplated as a course in fundamentals of leadership, and intended primarily for youths and those engaging in organizing them, the undertaking even during the preparatory stages assumed a wider character. Saturday and Sunday, January 12 and 13, the days of the opening sessions (there are to be five more conferences, four weeks apart) witnessed the participation of 14 delegates selected by the Youth Committee of the Minnesota Branch of the C. V., representing various parts of the state. To these were added delegates from St. Benedict's College at St. Joseph and a large representation of the students and instructors of the University.

"Present Needs and Conditions" was the general topic of the first conference, under which were grouped:

An address by Rev. Virgil Michel, O.S.B., the guiding spirit of the conference; a lecture by Rev. Roger Schoenbecker, O.S.B., on "The Need for New Leadership"; another, by Mr. Alphonse Matt, Chairman of the Youth Committee, on "Development of Social Thought and Action in the Central Verein"; a fourth, by Rev. Ernest Kilzer, O.S.B., on "The Un-Christian Character of the Present-Day World"; a fifth, by Rev. Virgil Michel, on "Modern Individualism and Its Social Effects"; and the sixth, by Rev. Method Porwoll, O.S.B., on "Catholic Action, Its Nature and Meaning."

Divided between the hours of Saturday and Sunday morning and afternoon, the lectures were interspersed the first evening with a spiritual conference on "The Christian, a Member of Christ through Baptism," conducted by Rev. Rembert Bularzik, O.S.B. At the Sunday morning high mass the participants received Holy Communion in a body.

According to the *Wanderer*, of St. Paul, the discussions following each lecture were intensely interesting, the result being an increase in attendance from 50 at the first lecture to some 200 at the last. The Abbot of St. John's, Rt. Rev. Alcuin Deutsch, addressed the group at the final session.

The undertaking, ideal and practical alike in conception and execution, has been most auspiciously launched. Unless we misread the indications, the subsequent conferences should prove still more gratifying.

The establishment of a society, named after St. Albert the Great, in St. Thomas College, St. Paul, and its proposed affiliation with the State Branch of the C. V., are at once an encouragement to this organization and to the Young Men's Organization Committee. The group recently closed its roster of charter members with 54 names.

Besides pursuing literary aims and the study of Catholic Social Action, the group plan, as a practical enterprise, to actively assist the Mexican Mission in St. Paul. Collecting and distributing of wearing apparel and food supplies for needy Mexican families is to be an important objective.

By name and composition of membership the Society is similar to the Albertus Magnus Verein of St. Francis Seminary, Milwaukee, likewise an affiliate of the Central Verein.

* * *

Several matters of public welfare were discussed at the January meeting of the District League for St. Louis City and County of the Y. M. Division of the C. U. of Mo.

The group's committee cooperates with a corresponding group in the District Leagues of the men's and women's organizations. Reduction of rates charged for gas, closing of certain stores and markets on Sunday, and permanent registration of voters were commented on at the gathering by Mr. John E. Kaiser, of the senior body.—The Spiritual Director, Rev. B. Timpe, spoke briefly on conditions in Mexico. Plans for the presentation of a drama under the auspices of the League are being perfected.

Study Clubs

On a previous occasion we pointed out to the officers of study clubs the possibility of using for their purposes the pamphlets issued by the Catholic Association for International Peace. Recently its History Committee and the Europe Committee have brought out three brochures of special interest: "The Church and Peace Efforts", "Catholic Organization for Peace in Europe", and "Relations between France and Italy." Especially the first of these, prepared under the direction of Dr. John Tracy Ellis, of the Catholic University of America, and Dr. Wm. F. Roemer, of Notre Dame University, should recommend itself to study clubs.

The titles of five chief parts of the treatise indicate its scope as well as the services it may render the members of a study club: "The Christian Philosophy of Peace"; "The Rise of the Church to Social Influence in the Roman Empire"; "Contributions of the Church to International Law"; "Peace Efforts of the Church in the Middle Ages"; "Papal Arbitration from Innocent III. through the Protestant Revolt to the Present Time."

To those of our members, interested in the Youth Movement, we would recommend the brochure on "Catholic Organization for Peace in Europe", because it devotes space to such organizations as Pax Romana, frequently mentioned in our magazine, the International Secretariat of Catholic Student Associations, and the World League of Catholic Youth.

* * *

A significant title has been given the Study

Club established in Resurrection Parish, St. Louis, on the initiative of the Junior Holy Name Society of the congregation. It is called the "Catholic Leadership Club," in pursuit of a professed object of the young men's branch, to train the members to become leaders, for which reason they are "to study their religion and its truths and to do so regularly and repeatedly."

The Study Club enjoys the active cooperation of elder members of the parish without, however, relinquishing its chief objective.

Vigilance Regarding Legislation

As in former years, the Committee on Legislation of the N. Y. Branch of the C. V. is on the alert with respect to bills pending in the General Assembly and seemingly demanding action by the members of the organization. Under date of January 12, Mr. Peter J. M. Clute, Schenectady, General Secretary of the Branch and Chairman of the Committee, addressed to its members a concise statement on the nature of 8 Senate bills, with the request to declare their position on the proposals to the Representatives in the Legislature.

The members are asked to support a bill extending workmen's compensation benefits to victims of disabling diseases arising out of employment or in course thereof; another, guaranteeing trial by jury in cases of alleged violation of injunctions in labor disputes; a third, safeguarding the right of association of workers; a fourth, authorizing the State Censorship Board to adopt regulations designed to enforce observance of standards of morality and decency in motion pictures; a fifth, an amendment to the Constitution of the State, to permit the State to grant public monies to cities for education, on the basis of attendance of children at private and parochial schools; and a sixth, amending the Penal Law to make it apply to indecent exposure as practiced by nudists.

The members are requested to register their opposition to a bill providing for ratification of the so-called Child Labor amendment, and to a proposal to lower the age of eligibility to the benefits of old age relief from 70 to 65 years.

This summary discloses just how numerous are the issues that demand the attention of the voters, and of course, of our members, even in one Legislature. The situation is probably not much different elsewhere; legislative Committees everywhere have reason to be on the alert.

* * *

The evident intention of the persistent proponents of the Child Labor Amendment to rush the Legislature of the State induced the Presidents of the Cath. Union of Missouri and the Missouri Branch of the Natl. Cath. Women's Union to appeal to affiliated societies "to be ready at a moment's notice" to oppose the propaganda in favor of ratification.

The communication, signed by E. A. Winkelmann and Mrs. Theresa Wohlschlaeger, presents a series of arguments against ratification, including a resolution recently adopted by the American Bar Association.

The letter declares further: "We hope it may not be necessary to call on you during the session of the pres-

ent Legislature to oppose either bills favorable to sterilization, or any other objectionable legislation of a similar nature. Should the obligation to do so be imposed on us, we hope to be able to count on you for support." The Missouri Assembly, let us add, repudiated the Amendment in 1924 and 1933.

* * *

Ratification of the Child Labor Amendment is being opposed also in Kansas by the Branch of the C. V.

The President, Mr. M. Mohr, has addressed a communication to the officers of the constituent societies, urging them to submit their opposition, supported by arguments, to their Representatives in the House and the Senate of the Legislature.

† Rev. Fr. Clement Dimpfl, O. S. B.

The Minnesota and North Dakota Branches of the C. V., and more particularly the latter, owe grateful remembrance to the late Rev. Clement Dimpfl, O.S.B., who died January 14th in St. Alexius Hospital, Bismarck, N. D., after 44 years of the priesthood spent in these states. His influence upon our organization was greatest during the seventeen years while he was stationed at Mandan, N. D., a period marked by cooperation with both the men's and women's organizations of our Federation. The last several years of his life, spent at St. Anthony, Minn., were also devoted in part to the promotion of our endeavors.

Born at Beratzhausen in Bavaria, Fr. Clement came to St. John's Abbey, Collegeville, Minn., as a boy, 16 of age; he was received into the Benedictine Order in 1887, and ordained in 1891.

On Behalf of the Catholic Lepers at Carville

Because of the solicitude Our Lord had for lepers, those afflicted with this dreadful malady have a special claim on our sympathy. But while Molokai, and even other leper settlements in different parts of the world, are known to American Catholics, few ever give thought to the unfortunates at Carville, La. It is here the Federal Government segregates lepers discovered anywhere in the U. S.; among them there are, of course, at all times not a few Catholics.

In recent years Rt. Rev. Paul Schaeuble, O. S. B., Abbot of St. Joseph's Abbey, St. Benedict, La., resigned, has devoted himself to these people, having accepted the station of a Catholic Chaplain, U. S. Marine Hospital, at Carville. To the vast majority of our readers this information will come as a surprise; while news of a most trivial character has filled thousands of newspaper columns since Abbot Paul took up his duties among the lepers, the information we are disclosing was not heralded to the world. It is not seasoned to suit the taste of newspaper-gluttons!

Many of the Catholics at Carville are Mexicans; "good, pious people," Abbot Paul calls them. Both they and all other Catholic inmates depend on their Chaplain and the Sisters in

charge for religious articles. What Society is willing and able to make this work of supplying this need its own?

With the C. V. and Its Branches

Convention Calendar

Cath. C. C. of A. and Natl. Cath. Women's Union: La Crosse, Wis.

Cath. Union of Illinois and Cath. Women's Union: Teutopolis.

Cath. State League of Texas and Cath. Women's Union: New Braunfels.

Aid the President's Committee on Organization!

A number of societies have responded to the appeal for contributions issued by President John Eibeck to finance the endeavors of a special Committee, charged by the Rochester Convention with the obligation of strengthening the bonds existing between the affiliated societies and the C. V., regain lost affiliations, win new members, and increase the circulation of our journal. By the middle of January Mr. F. J. Dockendorff, General Secretary, had received \$230.34 in response to the President's message.

Under date of January 23, Mr. Eibeck addressed a second communication to the members of the Major Executive Committee of the C. V., advising them Mr. Frank Stifter, Assistant General Secretary of the C. V., was to serve as Chairman of the committee entrusted with the important task outlined, and requesting suggestions for further procedure. Mr. Eibeck remarks that the response so far obtained from societies was encouraging.

Organizations that have not as yet contributed to the fund should pause to consider the importance of the undertaking and collect or vote a modest gift towards its realization.

Value of District Leagues and Their Efforts

Our insistence on the necessity of founding District Leagues of men, women and youths, receives a new impetus from the attitude adopted by Youth Leagues affiliated with the Northern States Co-op League, of Superior, Wisconsin. At a meeting held at Lawler, Minnesota, in December, the decision was reached to organize a sectional committee of Youth Leagues in that district, demanded by necessity.

According to the *Co-operative Builder* the new constitution for district leagues, purpose of sectionalized activity, duties of section secretary and financing of section work were explained to the meeting. There was an interesting discussion, the report declares, on educational activities of Youth Leagues, house-to-house canvassing, Youth Section of the *Builder*, public entertainments, Junior work, and co-operative press drives.

This program of activities should give us reason to pause.

* * *

To constitute itself a clearing house of information on public affairs of particular concern

to Catholics should be considered one of the purposes of every District League. The agenda of the January meeting of the St. Paul City Federation may serve as an illustration of our contention:

The members discussed plans intended to sponsor the founding of a Catholic Home for the Aged, pursued by the League for sometime past. The efforts have now progressed to an extent suggesting the advisability of enlarging the Committee, charged with the obligation of promoting the undertaking, in order that it may be able to develop means and methods, etc. to raise the required funds.—The Chairman of the Committee on Legislation outlined for the benefit of the delegates its intentions regarding legislative matters and was instructed by the meeting to devote special attention to a bill the Minnesota Eugenic Society intends to submit to the Legislature, demanding a more radical sterilization law than the one now in force in Minnesota. The Committee was advised to cooperate with the legislative committees of the State Branch of the C. V. and all other Catholic organizations, in order that concerted action may be assured should it be necessary to mobilize the Catholic forces in opposition to the proposed law.—Furthermore, members were warned not to sign petitions circulated for the purpose of obliging those in charge of radio stations to grant time to any lecturer paying a certain fee, the purpose being to insure the privilege of broadcasting to men of the Judge Rutherford type.—The discussions were carried out in spite of the time required for the annual election of officers and for a lecture and entertainment program provided for the occasion.

* * *

Close cooperation between the Volksverein, the Cath. Women's Union and the Kolping Society is a characteristic of these Philadelphia groups.

Not only do their members attend the mass meetings arranged under the auspices of the men's and women's branches of the C. V., but they also participate in the joint charitable endeavors and the annual meetings. Thus the Spiritual Directors of the three organizations, Rev. Fathers Hy. J. Steinhagen, Wm. F. Hammeke, and Cajetan Riedmeir, O.S.A., attended the session conducted January 6 in the hall of the Volksverein. The group later conducted an entertainment for the benefit of the Daughters of the Most Holy Redeemer, the objective being erection of a Home for the Aged, at Meadowbrook, Pa., to be managed by that congregation.

Representatives of the organizations had attended a reception held by His Excellency Cardinal Daugherty on New Year's Day in the Cathedral chapel, on which occasion President Emil Beck submitted the annual report of the Volksverein.

* * *

Reliably informed, a bill providing for the sterilization of mental defectives would be introduced in this year's session of the General Assembly of Pennsylvania, the officers of the Volksverein of Philadelphia obtained the services of the Rev. Charles Bruehl, of St. Charles Seminary, Overbrook, for a lecture on that subject for the latest mass meeting arranged by their organization and the local Branch of the Cath. Women's Union.

On the same occasion, the Rev. John P. Ludwig, of Tacony, delivered an address in German on The Catholic Woman as Mother and Housewife. Some 350 to 400 men and women attended the gathering, conducted in St. Louis parish hall.

Honoring Deceased Members and Benefactors of the C. V.

The late Joseph Gummersbach, K.S.G., founder of the American Branch of the famous publishing house of Herder, and for many years President of the B. Herder Book Co., of St. Louis, is the latest of the deceased distinguished friends of the Central Verein to be enrolled on the memorial list of our federation. Two of his sons, Victor and Eugene Gummersbach, decided thus to honor their father's memory.

Mr. Joseph Gummersbach's interests were by no means confined to the Publishing House of Herder and its St. Louis establishment. He was President for many years of the St. Louis *Amerika*, long identified with the *Herold des Glaubens*, and an untiring friend and benefactor of the Central Bureau and St. Elizabeth Settlement and Day Nursery.

Prompted by the same motive, to perpetuate the memory of men who have deserved well of our cause, the Catholic Knights of St. George recently inscribed the names of the 13 founders of this Fraternal Order collectively on the Central Verein's role of honor.

Cath. Workingmen's Society Twenty-Five Years Old

The last of a group of Catholic Workingmen's Societies, once functioning in St. Louis, Buffalo, N. Y., and Dubuque, Iowa, recently marked the twentyfifth anniversary of its founding. The sole survivor is St. Andrew's Workingmen's Sodality, established June 2, 1909, in the parish administered by Rev. Albert Mayer. The event was commemorated fittingly with a three days' retreat, high mass and holy communion on Jan. 20, and a public celebration on the evening of the same day. It is worthy of note that the present secretary of the Workingmen's Sodality, Mr. Chas. Barthel, Jr., is the son of the late Chas. Barthel, first president of this branch of the "Arbeiterwohl".

The anniversary was also commemorative of the establishment of the "Verband Arbeiterwohl", a federation embracing the units functioning at the time and for a few years after. The Constitution of the federation was approved by the Archbishop of St. Louis, the Most Rev. John J. Glennon, October 16, 1909. The organization and operation of these groups was the sole response on the part of Catholics of our country to the urgings of Leo XIII. and Pius X. to provide associations of this type for the instruction, guidance and protection of Catholic workingmen, and for their preparation to assist in social reconstruction. Injunctions repeated by Pius XI. in "Quadragesimo anno."

Though true to its original character and purposes, St. Andrew's unit has suffered a change in form. In 1922 the Spiritual Director, Rev. A. Mayer, caused its conversion into a Sodality, thus securing for the members the benefits of a religious nature attaching to an organization of this kind.

Miscellany

Mr. John Eibeck, President of the C. V., and Supreme President of the Cath. Knights of St. George, represented the latter organization at the national conference of the Laymen's Retreat Movement, conducted at the Catholic University in Washington late in December last.

Some of our Free Leaflets were recently put to the best possible use in the Philippines. "I am leaving today for Claveria, Cagayan," writes a member of the faculty, Diocesan Seminary of the Immaculate Conception, at Vigan, "where it is my intention to give a three days' Retreat to the English-speaking population as a preparation for Christmas. I am taking your leaflets along for distribution."

Books for spiritual reading are badly needed in the Carmelite Monastery of Christ the King, established two years ago at Karukutty in Southern India. We are told:

"While we have constructed some fine library shelves, we lack good books. One of our Fathers, chaplain of a convent of 60 members, is always complaining and asking me for books to aid him in the task of instructing those under his spiritual care. Hence, if you could supply us with at least a few secondhand books for spiritual reading, we would be genuinely grateful to you."

Described as "a practical Catholic, a faithful member of the parish and of St. Michael's society," an affiliate of the C. V., Mr. Adam F. Mees, of Westphalia, Texas, is survived by no less than 30 grandchildren and 17 great-grandchildren! Evidently then, a man, who faced the world and the trials of life with the fortitude born of strong religious and moral convictions.

Mr. Mees was born of pioneer stock at Waterloo, Illinois, on February 15, 1851. From Illinois he emigrated to Texas in 1897, where he made his home ultimately in the German colony of Westphalia. To complete the picture, let us mention that his 9 surviving children were at the father's bedside at his death.

St. Francis de Sales Benevolent Society, of St. Paul, Minn., which, on January 27th, observed the Golden Jubilee of its founding, numbers 185 active members and possesses resources of \$8,200.00.

Established on January 13, 1855, by the Rev. John N. Stariha, then pastor of St. Francis de Sales parish, later Bishop of Lead, South Dakota, and nine laymen, the society had among its members the late John Q. Juenemann, for many years Secretary of the Catholic Aid Association of Minnesota and General Secretary of the C. C. V. of A.

Another organization in the same city, affiliated with the C. V.—St. Clement Society—plans to commemorate the sixtieth anniversary of its establishment in April.

His Excellency the Most Reverend Moses E.

Kiley, Bishop of Trenton, has granted a letter of recommendation to the Catholic Knights of St. George, already operating in the State of New Jersey. The communication declares in part:

"It gives me great pleasure to recommend the Catholic Knights of St. George to the faithful of the diocese of Trenton, because of their good work throughout the various parts of the country."

The beneficent character of the operations of Fraternal societies of this type and the volume their disbursements assume at times may be inferred from the following totals from the report of this organization for the month of November, 1934: Death Benefits paid, \$11,010.00; Sick Benefits, \$4,539.00; allowed as Certificate Loans, \$3,195.39; granted the Knights of St. George Home for aged members and their families, \$2000.00.

At one time a substantial number of societies affiliated with the C. V. elected a "Vertrauensmann" annually. His was the duty to promote interest in the C. V. and the C. B. and to convey to the members of his society information regarding the activities of both. He was at the same time a subscription agent for *C. B. and Social Justice* and a distributor of the pamphlets and Free Leaflets published by us.

Among the men who had, before their emigration to America, become imbued with the spirit which animated the Centre Party of Germany while it was in its prime, there were always to be found individuals willing and able to act as promoters. During recent years their number has constantly dwindled, and in spite of our having several times suggested a revival of this office, no progress has been made.

However, St. Joseph Mutual Aid Society, of New Ulm, Minn., has continued to elect a promoter, and has again done so at its recent annual meeting. On this occasion a young man was selected for the office, we have been informed. This accords well with the policy of the Minnesota Branch to induct into the movement youth and to train them for Catholic Action.

One of last year's jubilarians of the Missouri Province, Society of Jesus, Father George R. Kister, is, according to the *Jesuit Bulletin*, "known to be the original of the manly 'George Keenan' of Father Finn's juveniles based on the old times at St. Mary's."

Born at St. Charles, Missouri, of Alsatian, German-speaking parents, Fr. Kister entered the Society of Jesus in 1884. He has been, the *Bulletin* declares, "one of our most consistent and persevering Jesuit educators, having devoted all his active years to school work Many have spoken of Fr. Kister as the ideal leader and superior for boys, especially in boarding school."

The many readers of Fr. Finn's books now know where to look for the original of the admired hero who has captured the heart of more than one generation of American boys.

Book Notes

Received for Review

- Neuss, Wilh., *Ein Priester unserer Zeit*, Josef Stoffels, Weihbischof von Köln. 1879-1923. Verlagsanstalt Benziger & Co., Köln a. Rh. 1934. 150 p. Price p. c. Rm. 3.60. Cloth Rm. 4.80.
- Groeber, Dr. Conrad, *Einer ist euer Lehrer*, Christus. 2. ed. Herder & Co., Freiburg & St. Louis, 1934. p. c. 69 p. Price 30 cts.
- Glenn, Rev. Paul J., Ph.D., S.T.D., *Sociology, A Class Manual in the Philosophy of Human Society*. B. Herder Book Co., St. Louis, 1934. Cloth, 409 p. Price \$2.
- Muntsch, Albert, S.J., A.M., *Cultural Anthropology*. Bruce Publ. Co., Milwaukee. 1934. XXIV and 421 pp. \$3.75.

We welcome this new standard work, as a credit to Catholic scholarship. Since it is the first in its field, we cannot help but admire the industry of the author who undertook to incorporate an immense amount of material in a work which is scientific and systematic, yet interesting and pleasant to read and well illustrated. It represents countless hours of research work; it is the result of years of labor, patience and perseverance. Not only is the author master in his own field, but it is pleasing to note that he is well acquainted, too, with the pertinent classical literature of ancient Greece and Rome and that of the leading nations of Europe. The work is a text-book, prepared for use in the class room; but it is not of the bore-some type, as it reads like a pleasant story telling the life history of primitive peoples. Though the volume is systematic, as a text-book must be, there is a personal touch to the author's way of presenting his subject matter. Besides offering a rich and comprehensive compilation of facts and data, this scholar also enlivens his subject by relating personal experiences with native tribes in North and Central America. Yet when you wish to see what Father Muntsch has contributed to our knowledge of aboriginal tribes, you miss his name in the otherwise well prepared index. This is misplaced humility. We suggest the author correct the omission in a future edition.

Every line in this book proves that Father Muntsch loves the study of Anthropology. He is perfectly at home in it. For many years he has studied the difficult problems connected with Anthropology and he has mastered them. He has made his own the entire subject-matter, and in a way which fills the requirements of today. And since he is up to date in his given field, the virtues as well as the shortcomings of an advanced and modern student of Anthropology may be traced in his book.

Some fifty years ago, the idea prevailed that primitive tribes were inferior and debased. They were looked upon with a certain measure of contempt, and considered incapable of conceiving thoughts and principles of the far more advanced peoples of modern civilization. Today, strange to say, almost the reverse opinion

is held. An undeniable optimism obtains regarding the life of aboriginal peoples. Nothing bad is seen in their actions. Whatever they do, they do in their own way, and this way of theirs is always good, or at least good for them. To judge them according to the principles of an ethical code would degrade a modern student to the rank of an unscientific man. Father Muntsch's book breathes to some extent this spirit of his fellow-students. Yet, he himself becomes conscious of this shortcoming. He realizes he has painted the aboriginal in colors too bright, too favorable; and in order to balance this one-sidedness, he adds a concluding chapter on the "Reign of Unreason in Primitive Society." Whether or not this last chapter dispels completely the all too favorable impression created in the preceding fifteen, dealing with the virtuous lives of these peoples, is open to debate. But in this regard, the author is a son of his own time.

And the atmosphere of this time is definitely hostile to anything that savors of philosophy, at least of scholastic philosophy, with its insistence on principles. Modern anthropologists throw up their hands in horror and say with disgust: Anthropology has absolutely nothing to do with philosophy. They never admit an aboriginal to be a creature composed of body and soul (a soul in the Christian sense) and to be subject to the dictates of the natural moral law, of good and evil. That, they say, would bring religion into science and would consequently be utterly "unscientific". But let me ask: What is the purpose of Anthropology or of any cultural science? To furnish us with interesting data and to provide us with fascinating reading-matter? No, the anthropologists will say. Our purpose is a nobler one. Our aim is to educate the people. Well, I will answer: What does education mean? Does it not mean to outline and elucidate certain principles, from past experiences, for our own benefit? If that is so, we may, out of the mass of material collected by study of primitive peoples, draw the underlying principles, and establish the universal dictates of the natural moral law. And here the present work on "Cultural Anthropology" falls short to a certain degree insofar as the author seems to hesitate to draw, at the end of each chapter, the conclusion and to lay down the precise principle of the natural moral law. But in this the author, as we have observed, is following the trend of the time.

Let us hope the future will set this matter aright. For the present our full respect and high admiration for the author. He has done pioneer work, producing a substantial manual which may be recommended to every Catholic seeking information and instruction in the field of Anthropology.

ADOLPH DOMINIC FRENAY, O.P., Ph.D.
St. Dominic's Priory, Washington, D. C.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; Rt. Rev. Msgr. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die berufsständische Idee in Vergangenheit und Gegenwart.

IV.

Der hervorragendste Vertreter des berufsständischen Gedankens in der zweiten Hälfte des 19. Jahrhunderts wurde aber der Baron Karl von Vogelsang (geboren 1818, 1850 Uebertritt zum katholischen Glauben, 1854-1878 Suche nach einer neuen Heimat, da er in Mecklenburg wegen seines Uebertrittes Schwierigkeiten hatte, 1872 Leiter des in Pressburg erscheinenden Tagblattes "Der Katholik", 1875-1890 Leiter des österreichisch-katholisch-konservativen Tagblattes "Vaterland". 1890 stirbt er an den Folgen eines erlittenen Wagenunfalles in Wien). Vogelsang hat keine grossen Werke über seine Lehren herausgegeben; er besass dazu nicht die nötige Zeit. Aber in den Zeitungen, die er leitete, liegen in vielen und vielen Aufsätzen seine Gedanken verstreut. Vogelsang kann das Verdienst für sich in Anspruch nehmen, dass er als erster den Entwurf eines modernen berufsständischen Staates gegeben hat, der allen "antiliberalen" Strömungen seiner Zeit und den meisten früheren Versuchen überlegen war. Vogelsang ist der Ansicht, dass es immer und überall Stände gebe. Wo man sie vernichte, treten sie in einer verzerrten und karierten Form auf. So sah er denn auch in den Gewerkschaften und Unternehmerverbänden solche verzerrte Formen der Berufsstände. "Stand" ist nach Vogelsangs Anschauung nur eine Menschengruppe, die sowohl über Besitz als auch über Arbeit verfügt. Menschen, die nur vom Besitze leben und Menschen, die nur von der Arbeit leben, sind keine Vertreter von "Ständen", sondern von "Klassen". Als den wahren Stand, der noch bestünde, betrachtet er den Bauernstand. Wertvolle Elemente des Ständegedankens findet er auch noch im Handwerker- und Gewerbestand vertreten, insoweit in dessen kleinen Betrieben

Kapital und Arbeit vereinigt sind. Die grosse Aufgabe der zukünftigen Gesellschaftsordnung ist nach Vogelsang der Einbau der Maschine in die berufsständische Ordnung. Hier gibt es kein praktisches Vorbild, denn das Mittelalter kannte keine maschinelle Industrie in unserem Sinne. Mit diesem Einbau der Maschine hat aber auch die Standmachung der Proletarier (die ja nach ihm nur "Klasse" sind) zu erfolgen (die sogenannte "Entproletarisierung"). Diese erfolgt nach seinen eigenen Worten in der Weise, dass die "Lösung der Arbeiterfrage, die Gerechtigkeit gegen die Arbeiterklasse, die Ausfolgung des Patrimoniums der Enterbten . . . nichts anderes sein (kann), als das Aufhören der Arbeiterklasse, ihre Absorption durch die Besitzerklasse." Durch die Verbindung von Unternehmer (Arbeitgeber) und Angestelltenschaft (Arbeitnehmer) würde eine "industrielle Familie" entstehen, die zum neuen Stand der Industriekorporation heranwachsen würde.

Nach Vogelsangs Lehre ist aber im Stande nicht nur das soziale, sondern auch das politische Element enthalten. Er lehnt deshalb den parlamentarischen Parteistaat ab und findet, dass die Führer der Stände auch die berufenen politischen Vertreter ihrer Berufsgenossen sein sollten. So würde der Vertreter der Bauernschaft zugleich den Bauernstand in einer zu errichtenden "Ständekammer" vertreten, der Vorstand der Handwerkerverbände die Handwerkerschaft usw. Diese rein theoretischen Erörterungen wurden aber auch von praktischen sozialen Arbeiten begleitet: denn obwohl Vogelsang der Ansicht war, dass das Heil der Zukunft nicht darin bestehe, an der bestehenden Gesellschaftsordnung herumzuflicken, sondern sie völlig umzubauen, so trat er doch ebenso dafür ein, dass man, wo es not tue, auch augenblickliche Hilfsmassnahmen treffe und die "Proletarier" nicht nur auf eine fernere Zukunft vertrösten dürfe. Aus seinem Gedankenkreis heraus wurde schon 1883 in Oesterreich eine "Gewerbenovelle" erlassen, welche eine Neubelebung der handwerklichen und gewerblichen Genossenschaften anstrebte, die Gewerbefreiheit dadurch beschränkte, dass man einen Befähigungsnachweis forderte und so eine berufsständische Sozialpolitik einleitete. Hier standen ihm als treue Gefolgsleute die Grafen Gustav Blome, Egbert Belcredi und der Wissenschaftler Emil Steinbach zur Seite. 1884 folgte dann eine "Arbeiternovelle", welche eine "Entproletarisierung" auf dem Boden der gegebenen Verhältnisse einleiten sollte. Der Vogelsangsche Ständegedanke griff auch noch auf andere Länder über: es entstanden Studienkreise in Italien, Deutschland und in der Schweiz, so etwa die "Freie Vereinigung katholischer Sozialpolitiker" und die "Union de Fribourg". 1883 proklamierte die Vogelsang-Schule ihre be-

rühmten "Haider Thesen". In ihnen wurde die "korporative Organisation der Grossindustrie" und die "stufenweise Gliederung in der Arbeiterschaft der Grossindustrie" gefordert. Das Endziel sollte die "berufsständische Reorganisation der Gesellschaft" sein. Die Vogelsang-Schule nahm auch hervorragenden Anteil an der Vorbereitung des grossen sozialen Rundschreiben des Papstes Leo XIII. über die Arbeiterfrage "Rerum Novarum", das 1891 erlassen wurde und mit dem die Kirche entschieden für eine gesicherte Existenz der Arbeiterschaft, für Recht und Gerechtigkeit gegenüber den Arbeitnehmern eintrat.

Um Vogelsang hatte sich schon zu seinen Lebzeiten eine Anhängerschaft, eine "Schule" gebildet: dazu gehörten etwa Franz Graf Kuefstein († 1918), ferner Rudolf Meyer († 1896), der die beiden Werke "Der Emanzipationskampf des vierten Standes" und "Der Kapitalismus fin de siècle" schrieb. Desgleichen der Dominikanerpater Albert Maria Weiss († 1925), der auch ein grosser Apologet des christlichen Glaubens war. Er forderte möglichste Schonung, Erhaltung und Schutz für den Kleinbetrieb und den Mittelstand. Dann aber Anerkennung der Arbeiterschaft im Grossbetrieb als gleichberechtigte Standesgenossen, daher korporative Gliederung der Grossindustrie und Gewinnbeteiligung. An Vogelsang und seine Lehre schloss sich dann weiterhin die sogenannte "Wiener Schule" an. Schon vor dem Kriege vertrat Anton Orel (geboren 1882) in radikalster Weise die Forderungen Vogelsangs. In gleicher Weise tritt dann Karl Lugmayer, der Herausgeber der sozialwissenschaftlichen Zeitschrift "Neue Ordnung" und derzeitiger Volksbildungsreferent der Bundeshauptstadt Wien, für eine "berufsständische Bedarfswirtschaft" ein. Auf Vogelsang griff auch die "Oesterreichische Aktion" zurück, ein Sammelwerk, das, 1927 erschienen, die Gedanken des Wiener Hochschulprofessors Dr. H. K. Zessner-Spitzenberg und seines Kreises (zu dem u. a. der jetzige Vizebürgermeister der Stadt Wien, Dr. E. K. Winter gehörte) formulierte. Ganz neu war hier der Grundsatz "Rechts stehen und links denken."

An Vogelsang schloss sich endlich in praktischer Beziehung die grosse christlich-soziale Bewegung mit ihrem Führer, dem Bürgermeister von Wien, Dr. Karl Lueger (1844-1910) an, deren Kampf allerdings immer mehr um die praktisch sofort durchführbaren Ziele ging. Im Sinne der Vogelsang'schen Grundsätze wirkten noch Prinz Alois Liechtenstein († 1920), der schon 1877 von "Industriezünften" sprach, Alfred Ebenhoch († 1912) und Ludwig Psenner (1834-1917), der Verfasser der "Christlichen Volkswirtschaftslehre". Unter der bäuerlichen Bevölkerung verfolgten die gleichen Ziele die Prälaten Josef Scheicher

(† 1924) und Aemilian Schöpfer. Gleichfalls ein Schüler der Vogelsang'schen Lehren ist der derzeitige Leiter der sozialwissenschaftlichen Abteilung der "Oesterreichischen Leo-Gesellschaft zur Förderung von Kunst und Wissenschaft", Sektionsrat a. D. Dr. Karl Scheimpflug. Unter den handwerklichen und gewerblichen Schichten arbeitete P. Anton Maria Schwartz († 1929) von der Kongregation der Calasantiner in gleicher Linie. Desgleichen der Pfarrer Rudolf Eichhorn († 1924), die Redemptoristen Augustin Rösler († 1922) und Wilhelm Janauschek († 1926). Als geistlicher Herold der berufsständischen Idee ist auch der grosse Männerapostel von Wien, P. Heinrich Abel († 1926), zu nennen, der — bereits in die Zukunft greifend — einen "Verein der berufsgenossenschaftlichen Handwerker und Arbeiter" schuf, dessen Erfolge allerdings noch nicht gross waren.

DR. E. GOERLICH, Wien

Der deutsche Bauer u. d. Parlamentarismus.

Zu einer Zeit, als die siegreich vordringende Bourgeoisie sich als Befreierin des Bauernstandes in Deutschland und Oesterreich aufspielte, wurden die hergebrachten sozialen und politischen Zustände der bäuerlichen Bevölkerung jener Länder in möglichst grellen Farben dargestellt. Die Volksvertretung sollte nun auch der Landbevölkerung zum Heil und Segen reichen.

Jüngst veröffentlichte Franz Steinbach, unter Mitwirkung von Erich Becker, im Rheinischen Archiv eine Abhandlung über die "Geschichtlichen Grundlagen der kommunalen Selbstverwaltung in Deutschland". Die eben berührten Punkte beschäftigten auch den Verfasser dieser Schrift. Er erklärt da an einer Stelle:

„Man begegnet noch sehr oft der grausigen Vorstellung, die Landbevölkerung habe im Zeitalter des Absolutismus in Hörigkeit und Knechtschaft, als willenloses Objekt der Patrimonialherren oder der staatlichen Polizei, ohne jeden tätigen Anteil am öffentlichen Leben dahinvegetiert.“ Soweit die Teilnahme an der Staatspolitik, an der unmittelbaren Regelung der öffentlichen Angelegenheiten durch den Staat, in Frage stehe, sei selbstverständlich nicht zu leugnen, dass die breiten bäuerlichen Schichten, da sie auch im Westen [Deutschlands] nur ausnahmsweise es bis zur direkten Landtagsvertretung gebracht hatten, im allgemeinen abseits standen und lediglich bei der Steuererhebung vorzugsweise berücksichtigt, d. h. mehr als alle andern Bevölkerungskreise herangezogen wurden.

„Aber ist das selbst bis heute wesentlich anders geworden?“ fragt Steinbach. „Kann man insbesondere die von Zeit zu Zeit erfolgende Abgabe eines Stimmzettels für eine Namenliste,

für deren Zusammensetzung Gründe entscheidend waren, von denen der Bauer nichts weiss, schon als Teilnahme am politischen Leben bezeichnen?" Die Staatsverdrossenheit auf dem Lande habe mit der Demokratisierung des Staates nicht aufgehört. Aus seiner erlebten Kenntnis der bauerlichen Verhältnisse von heute, die ihm als Bauernsohn von frühester Jugend vertraut seien, und die er später mit wachsendem Interesse im Auge behalten habe, und aus mehrjähriger wissenschaftlicher Beschäftigung mit den Einzelheiten des Lebens auf dem Lande in früheren Jahrhunderten, wolle er die gewonnene Ueberzeugung mit aller Deutlichkeit aussprechen: „In Westdeutschland war der Anteil des Landvolkes an den öffentlichen Dingen, von denen es etwas verstand, die seine eigenen täglichen Angelegenheiten betrafen, im 18. Jahrhundert bedeutend umfangreicher und auch tätiger als in der Gegenwart."¹⁾

Soweit Franz Steinbach. Bereits in der Frühzeit des Liberalismus erkannten tieferblickende Gegner die Schwächen einer Volksvertretung, die sozusagen auf menschlichen Nullen beruhte. Daher hielten ja so viele katholische Soziologen an einer Ständeordnung fest, wie sie jetzt von Pius XI. wieder in der Enzyklika Quadragesimo anno gefordert wird. Allerdings haben die meisten amerikanischen Katholiken, selbst solche, die über das päpstliche Rundschreiben sich in der Öffentlichkeit aussprechen, das noch nicht recht begriffen!

Aus Central-Verein und Central-Stelle.

Solange in einem Volkstum die Kräfte des Glaubens stark sind, gibt es keine soziale Frage. Erst wenn die religiösen und kulturellen Kräfte, die alle Teile des Volkstums umschliessen, erlahmen und wenn ihre Sinnbilder, die auch für die unteren Schichten eines Volkes gültig sind, die vereinheitlichende Kraft verlieren, beginnt mit dieser Zerstörung des Glaubens an die Ueberwelt auch das Inhaltslos-, ja Sinnloswerden der Welt.

Dr. Walter Heinrich.

Zeitgemässe Worte für Mitglieder katholischer Unterstützungsvereine.

Wahrscheinlich von der gleichen Kanzel derselben Kirche zu Rochester, N. Y., in der sich am 19. August letzten Jahres die Delegaten des C. V. zum Gottesdienst versammelten, erklang am 7. Juli, 1861, das Lob unseres Verbandes. Darüber berichtete Fr. Jos. Ther. Maier am Ende jenes Monats aus genannter Stadt dem "Wahrheitsfreund" zu Cincinnati, was auch heute noch für den C. V. ein ehrendes Zeugnis bildet:

„Geehrter Herr Redakteur!

Wie Sie früher in Ihrem gediegenen Wahrheitsfreunde ankündigten, dass nämlich die an den deutschen ka-

tholischen Central-Verein angeschlossenen Unterstützungsvereine am Sonntag, 7. Juli, gemäss den Bestimmungen der Constitution, das Patronsfest mit General-Communion abhalten werden, so haben es die Syracuser Vereine gethan. Hier wurde dasselbe in feierlichster Weise begangen. Ganz besonders muss ich bemerken, dass unser sehr eifriger P. Superior Anwander, C.S.S.R., uns "Rochesterer" nach dem Evangelium mit einer ausgezeichneten Predigt erfreute. Der Redner setzte auf's klarste den eigentlichen Zweck des katholischen Central-Vereins auseinander, welchen vielfachen Nutzen derselbe gewähre usw. Leider vermag ich nicht den Inhalt dieser für unser Fest so passenden Anrede wiederzugeben, doch sei es mir vergönnt, wenigstens einige Worte unseres hochw. Pater Superior, wenn auch etwas verspätet, hier anzuführen.

„Brüder des St. Alphonsus- und St. Bonifatius-Vereins, bemerkte er, ich sage euch, ihr habt gut gethan, dass ihr euch an den katholischen Central-Verein anschlossen; ich gebe meine volle Approbation dazu und möchte wünschen, dass sich alle katholischen Unterstützungsvereine in diesen Bund aufnehmen liessen, dann würden nicht so viele katholische Brüder in die Gesellschaften der Geheimbündler verlockt werden durch List und Ueberredung ungefähr durch folgende Worte: „Bah! Was willst du dort beim katholischen Vereine thun; wenn du auch 3 oder 6 Jahre dabei bist und in eine andere Stadt ziehst, bekommst du denn etwas von deinen Beiträgen heraus, oder findest du in einer anderen Stadt auch wieder Brüder oder eine gute Aufnahme, wie wir es in unserer Loge haben? Da brauchst du ja blos das Zeichen oder deine Karte vorzuweisen und du hast dort alles, wie bei uns." So tönt die Lockpfeife der Geheimbündler. Diesem Uebelstand ist nun soweit durch den Central-Verein abgeholfen. Der katholische Bruder hat daher keine Ausrede mehr, die schöne Constitution des Central-Vereins zeigt jedem den Weg; jeder Katholik weiss dass er, wenn er sich an denselben anschliesst, dort noch mehr Rechte findet, als in den geheimen Logen. Ich spreche deshalb wiederholt meinen herzlichen Wunsch aus: Mögen alle katholischen Unterstützungs-Vereine dem kath. Central-Verein beitreten, möge das katholische Band desselben alle Städte umschliessen, damit ein Bruder dem andern die Hand unter allen Umständen reichen kann.

„So ungefähr lauteten die Priester-Worte. Kommt daher, ihr katholischen Vereine, alle herbei und schliesst euch an. Es ist euer Bestes. Vom Präsidenten hierzu ermächtigt, werde ich über die Aufnahme gerne Auskunft ertheilen.

„Alle katholischen Vereinsmitglieder brüderlich grüssend, zeichnet ergebnst der Vice-Präsident des kath. Central-Vereins

Fr. Jos. Ther. Maier, Box 1349,
Rochester, N. Y."¹⁾

Die von genanntem Prediger bei dieser Gelegenheit zu Gunsten des C. V. angeführten Gründe wogen in jenen Tagen schwer. Der Eingewanderte war damals mehr, als heute sein Enkel oder Grossenkel, im Falle der Not auf die Hilfe eines Vereines angewiesen. Ihm fehlten in den meisten Fällen die Verwandten, die ihm hätten Hilfe angedeihen lassen können. Als Fremdling im fremden Lande bot ihm für die Tage der Krankheit oder bei eintretendem Todesfall ein Verein seiner Landsleute Unterstützung an. Freimaurer, Odd Fellows, Harugari und Hermannsöhne waren bemüht, jeden an sich zu ziehen, der willens und geeignet erschien, ihre Zahl und Kräfte zu vermehren.

Unter Umständen dieser Art hatte der C. V. eine Mission zu erfüllen, und dass er sie erfüllt

¹⁾ Loc. cit. Bonn, 1932, S. 96-97.

¹⁾ Wahrheitsfreund, Jahrg. XXIV., No. 51, 8. Aug., 1861, Ganze Nr. 2147, S. 602-3.

hat, beweisen die Ausführungen des genannten Redemptoristen, Pater Thaddaeus Anwander, dessen Worte umsomehr ins Gewicht fallen, weil er bereits seit anfangs Januar 1845 in Amerika war.

Zollt der Maternity Guild Anerkennung.

Unlängst unterbreiteten wir einem angesehenen, in Rom ansässigen Prälaten, in der Absicht die Maternity Guild zu fördern, die von Rev. Jos. J. Schagemann, C.S.S.R., verfassten Flugblätter über dieses so zeitgemässe und providentielle Werk. Darauf erhielten wir aus der Ewigen Stadt ein Schreiben, dem folgende Stellen entnommen sind:

„Mit grossem Interesse habe ich Ihre neue Mitteilung gelesen; das ist praktische katholische Aktion, wie unsere Zeit sie benötigt. Wenige Worte, aber Handlungen. Dieser Gedanke (der Maternity Guild) wird sicher auch in anderen Ländern, wo die kathol. Frauenorganisationen solche Sektionen noch nicht gegründet haben, sehr begrüsst werden.“

Am Ende des Schreibens erklärt uns dessen Verfasser, der hochwst. Hr. A. H.:

„Sie werden zweifellos eine wichtige Aufgabe erfüllen, wenn Sie dieses Werk möglichst praktisch gestalten. Diese schöne Enzyklika (Casti connubii) müsste ins Leben umgesetzt werden.“

Der Schreiber dieser Zeilen empfiehlt ausserdem, der Maternity Guild Eheberatungsstellen anzureihen und durch sie Familien u.s.w. Auszeichnungen zu gewähren.

Welch aussichtsvolles Werk hat der hochw. Volksmissionar Schagemann nicht angeregt! An einer anderen Stelle dieses Heftes berichten wir von dem Eintreten des englischen Eugenikers Ellis für die Sterilisation des Ehemannes, die als letztes und gründliches Mittel der Kinderbeschränkung empfohlen wird! Wo Sünde und Unnatur einen solchen Höhepunkt erreichen, muss die christliche Welt desto ernsthafter bestrebt sein, die Familie zu schützen und ihr Dasein zu ermöglichen.

Der Missionare Nöten.

Mit jedem im verflossenen Jahre ankommenden Dampfer habe sie, schreibt uns die ehrw. Schw. M. Matthias, aus Neu Guinea, in der Süd-See, Hilfe vom C. V. erwartet. Leider vergebens.

Unsere Leser wissen warum es der C. St. nicht möglich war, den so zahlreichen Gesuchen der Missionare um Hilfe zu entsprechen. Die Folgen der Wirtschaftsnot verbieten es nur zu vielen Katholiken unseres Landes, in gewohnter Weise des Missionswerks sich anzunehmen. Und doch, wie notwendig ist den Glaubensboten unsere Hilfe! Die Wahrheit dessen wird zur Ueberzeugung, wenn man liest, was Schw. M. Matthias des weiteren schreibt:

„Vielleicht erinnern Sie sich, dass ich im verflossenen Jahre [1933] Ihre Hilfe erbat für unsere mutterlosen Säuglinge, die wir Schwestern vor dem Schicksal eines grausamen Todes erretten, der ihnen nach heid-

nischer Sitte sicher ist nach dem Tode der Mutter. Sie werden, ohne unser Dazwischenkommen, entweder mit der toten Mutter lebendig verbrannt oder begraben. Nur in den 'civilisierten' Dörfern geschieht das nicht: dort lässt man sie einfach verhungern, aus Furcht vor der Regierung.“

Die Schwestern nähmen alle Kleinen, die zu retten ihnen möglich sei, auf; doch sei es ihnen andererseits unmöglich, genügend Milch und Medikamente zu kaufen, und daher gediehen die Aermsten nicht so gut wie früher, als ihre Zahl geringer war. Kann, ja darf man sein Herz solchen Bitten verschliessen!

Einen Einblick in die gegenwärtige Lage der Missionen gewährt uns auch das Schreiben einer anderen Schwester auf den gleichen Inseln, Schw. M. Adalberta. Sie bemerkt in ihrem jüngsten Schreiben an uns so nebenbei:

„Die neue Blechkirche ist fertig bis auf Fenster, Türen, Altäre, Bänke, etc. Es fehlt uns auch eine grosse Glocke, die tauglich wäre, die zahlreichen Eingeborenen von weit und breit zum Gottesdienst zu rufen.“

Wie es scheint, ist diese „Blechkirche“ sozusagen die Kathedrale des hochwst. Apostol. Vikars Wade, eines Amerikaners, der sich z. Zt. auf dem Wege nach Rom und von dort in unser Land befindet.

Dem Andenken einer Wohltäterin des Missionswerks.

Einen von Anerkennung für den wohltätigen Sinn der verstorbenen Frau Theresa Kulage zeugenden Nachruf widmet der hochwst. Bischof Xaver Geyer unserem vom Tode abgerufenen lebenslänglichen Mitglied im Jahrbuch 1935 des von ihm gegründeten „Apostolats der katholischen Auslandsdeutschen Mission.“ Erwähnt wird darin die von ihr zur Erinnerung an den verstorbenen Gatten gestiftete Burse zu Ehren des hl. Paschalis, „deren Erträgnisse dazu dienen sollen, laufend zu den Studienkosten eines Theologen beizutragen.“ Dieser Darlegung der Tatsachen fügt Bischof Geyer folgendes hinzu:

„Zu meiner grossen Genugtuung konnte ich der hochherzigen Stifterin 1933 mitteilen, dass der erste von ihr unterstützte Student von mir zum Priester geweiht worden war. Gleichzeitig damit wurde die Burse für einen anderen Theologen bestimmt und wird nach dessen Priesterweihe auf einen dritten übergeben und so fort. Auf diese Weise trägt die Stifterin laufend und über ihr Ableben hinaus zum Studium eines Theologen bei und gewinnt Anteil an allen Verdiensten und geistlichen Verrichtungen der mit ihrer Hilfe ausgebildeten Diener des Herrn.

„Am 12. Mai 1934 ging Frau Theresia Kulage in die Ewigkeit ein, aber ihre Stiftung lebt weiter und wird fort und fort solchen zum Priestertume verhelfen, denen es an eigenen Mitteln zum Studium fehlt. Diese aber werden zeitlebens im fürbittenden Gebete ihrer Seele gedenken, auf dass sie ruhe in Gott. So erfüllen sich an der teuren Verstorbenen die Worte der Heiligen Schrift, die von den Wohltätern sagt: 'Ihre Werke folgen ihnen nach' (Apoc. 14, 13).“

Die Verwaltung dieser und drei anderer Burser wurden von Frau Kulage der C. St. anvertraut.

† Peter J. Bourscheidt.

Mehrere Gründe wirkten zusammen, um aus dem am 21. Januar zu Peoria aus dem Leben geschiedenen Hrn. Peter J. Bourscheidt ein eifriges Mitglied der Kath. Union von Ill. und des C. V. zu machen. Seine Jugend fiel in die Tage des Kulturkampfes und die Blütezeit der Centrumpartei. Die ihm angeborenen Eigenschaften eines Rheinländers taten ein Uebriges, indem sie zum Verständnis für die Bedeutung und Notwendigkeit katholischer Organisationen ein reiches Mass Begeisterung hinzufügten. Peter J. Bourscheidt war daher eine Reihe von Jahren hindurch einer der Führer des Illinoiser Verbandes, in enger Freundschaft verbunden mit Männern wie den verstorbenen John W. Freund, der durch Ueberwachung der Gesetzgebung zu Springfield einen so weitreichenden Einfluss ausübte. Auch mit der Feder gewandt, vermochte Bourscheidt den beiden Verbänden gute Dienste zu leisten; wiederholt erwählte ihn die Kath. Union zum Sekretär und seine Verdienste in diesem Amte sicherten ihm dann auch die Sekretärstelle im C. V. Er war daher eine Zeit lang einer der bekanntesten Führer unserer Bewegung.

Die Wendung, der die C. St. ihren Ursprung verdankt, vermochte er jedoch nicht ganz mitzumachen. Er geriet mit dem Komitee für soziale Propaganda in Widerspruch, worauf er sich mehr und mehr von jeder öffentlichen Tätigkeit zurückzog. Dazu trug auch das Versagen der Marquette Life Insurance Company bei. Bourscheidt war einer der eifrigen Befürworter der Gründung dieser Gesellschaft, die den abgewirtschafteten Witwen- u. Waisenfonds ersetzen sollte in C. V. Kreisen. Jedoch beteiligte er sich trotz allem so oft wie möglich an den Generalversammlungen der Kath. Union seines Staates und des C. V. Mit der C. St. hielt er Fühlung; auf Ersuchen verfasste er mehrere kleine Abhandlungen für uns; ausserdem seine in englischer Sprache verfassten Lebenserinnerungen "Fifty Years of the D. R. K. Central Verein."

Geboren war Peter J. Bourscheidt zu Köln a. Rh. am 27. Februar 1855. Er kam im Jahre 1881 nach Amerika, und zwar nach einem kurzen Aufenthalte in Paris. In Peoria hatte sich ein Bruder als Apotheker niedergelassen, dessen Teilhaber Peter J. Bourscheidt wurde, nachdem er sich im Jahre 1884 nach 3jährigem Studium das Apothekerdiploem erworben hatte. Er verkaufte die Apotheke im Jahre 1908.

Als Vertreter des C. V. nahmen auf Ersuchen des Präsidenten Eibeck die Hrn. Fred. A. Gilson, Chicago, unser 2. Vizepräsident, und Charles Knetzger, Peoria, langjähriges Mitglied der Exekutive, am Begräbnis teil.

Miszellen.

Jedes Mitglied des C. V. sollte sich mit dem Gedanken vertraut machen, die Beschlüsse unserer Generalversammlungen, kleine Abhand-

lungen aus dem "Central-Blatt" u.s.w., zu benutzen. Vor allem sollte man bestrebt sein, die Resolutionen, als Meinungsäusserung eines grossen katholischen Verbandes bei passender Gelegenheit in Zeitungsblättern etc. zu verwenden.

Recht geschickt haben die Beamten der St. Alphonsus Parish Credit Union zu Chicago einen Beschluss der Generalversammlung zu Rochester sich zu eigen gemacht. Der hochw. Rektor genannter Gemeinde, V. Rev. Henry M. Oenning, C.SS.R., räumt der Kasse im Pfarrboten der Gemeinde monatlich eine Seite ein. Diese wurde nun jüngst dazu benutzt, die Aeusserungen des C. V. über Credit Unions zu veröffentlichen. Dieses Vorgehen sei allen Mitgliedern zur Nachahmung empfohlen.

Die im Juli-August Heft veröffentlichten Bemerkungen über den Aufenthalt des deutschen Kreuzers "Karlsruhe" im Bostoner Hafen und die Beteiligung der katholischen Mannschaften am Gottesdienste in der Hl. Dreifaltigkeitskirche sind zur Kenntnis des Kommandanten genannten Schiffes und des Hrn. Generalkonsuls K. von Tippielskirch gelangt.

Wie Hr. von Tippielskirch mitteilt, lag ihm sowohl als auch dem Kommandanten des Kreuzers jede Absicht fern, den Rektor der deutschen Gemeinde Bostons zurückzusetzen. „Wenn der verdiente Pfarrer der Hl. Dreifaltigkeitskirche zu dem am Bord der 'Karlsruhe' gegebenen grossen Empfang tatsächlich keine Einladung erhalten hat," heisst es in dem Schreiben des Hrn. Generalkonsuls, „so kann dies natürlich nur auf einem Post- oder Kanzleiversehen beruhen, das von niemand mehr bedauert wird, als dem damaligen Kommandanten des Kreuzers."

Des weiteren nehmen wir gerne Kenntnis von folgender Erklärung:

„Indem ich schliesslich noch mit dem denkbar grössten Nachdruck hervorhebe, dass sowohl dem Herrn Kommandanten der 'Karlsruhe' als auch mir selber der Gedanke einer Diskriminierung unserer katholischen Stammesgenossen vollkommen fernegelegen hat, gebe ich mich der Hoffnung hin, dass es mir durch diese Zeilen gelingen möchte, die schönen und erfreulichen Erinnerungen an den Besuch der 'Karlsruhe' in Boston und insbesondere auch an die Aufnahme der Mitglieder seiner Besatzung durch die Gemeinde der Hl. Dreifaltigkeitskirche in den Vordergrund zu rücken, der ihnen so entschieden zukommt."

Eine aussergewöhnliche Ehrung wurde dem auf Ansuchen des hochw. Hrn. Kardinal Mundelein vom Papst in den Ritterorden des Hl. Gregorius aufgenommene Chicagoer Arzt, Dr. Peter Latz, zuteil. In der ehrw. St. Michaels Kirche fand ein levitiertes Danksagungshochamt statt, dessen Celebrant, Rev. P. John P. Miller, C.SS.R., Rektor der Gemeinde, auch die Festpredigt hielt. Redner hob vor allem die grosse Gewissenhaftigkeit und Hilfsbereitschaft des Arztes hervor, der zu gleicher Zeit die so wichtigen Pflichten eines christlichen Familienvaters in vorbildlicher Weise erfüllt habe. Wer den konservativen Sinn der Redemp-